

# The Churchman.

SATURDAY FEB. 1, 1879.

THERE is not one of the myriad snow-flakes that at this season so often fill the air or glitter in the winter sunshine that does not show the impotence of man in the face of an omnipotent God. The utmost ingenuity and the daintiest skill of man must ever fail to produce a single one of these marvels of brilliancy and symmetry of form.

WHATEVER the dangers connected with universal suffrage, it does not help the matter to disdain the ballot on the one side or to control it on the other. What is to be feared is that partial suffrage in which the best part will have nothing to do with it, while the worst part has quite too much to do with it. It is a case in which they, of all others, ought not to be disgusted who are most intelligent, nor the privilege of those denied who are least so. And herein suffrage has greatly suffered both North and South.

THE pope proposes to celebrate, this year, with the greatest pomp and solemnity, the jubilee of the promulgation of the dogma of the Immaculate Conception of the Virgin. The pope is a profound believer in the Church, and is exceedingly anxious to have the unbelieving nations return to the fold. Is it for this reason he is going to make so much of a dogma which has not the least warrant in Holy Scripture, and which, together with that of Papal Infallibility, has done so much to manufacture sceptics and unbelievers?

His enlightened majesty the Emperor of Brazil, finding his expenses running ahead of his income, has hit upon the expedient of abolishing the monastic orders, and applying the vast sums that they have invested in buildings to the more practicable purpose of paying the national debt. Such at least is a rumor that is wafted this way by the infrequent breezes of South American news. The emperor has learned much by his foreign travels, and it may be that he cannot see what good purpose the orders subserve in the political economy of Brazil.

At the Tremont Temple, Boston, where gathers what is probably the largest Protestant Sunday congregation in that city, it is found convenient and edifying to furnish each Sunday a printed "order of service," which outlines the worship as a whole, shows where each prayer and Scripture-reading comes in, and gives the hymns in full. Such an "order" is certainly a wise provision. It is well to have the "order," and it is well to

have it printed. In congregations of the Episcopal Church such an order has been in use from time immemorial. Only it is in book form, and we call it the Book of Common Prayer.

IN writing last week of the discontinuance by the Board of Managers of the Freedmen's Commission and the Indian Commission, we intended to set forth that they were two of the measures of the present board which look towards lessening of expenditure, and that this lessening has thus far amounted, in the department for domestic missions alone, to more than ten thousand dollars. We did not intend to say that this large decrease was accomplished simply by the two measures referred to, but that they were parts of a plan of retrenchment which has been vigorously and wisely carried out.

It is generally supposed that the divinity school of Harvard College is a Unitarian institution; but President Eliot says that it is unsectarian, belonging to no denomination, and that "its constitution expressly prohibits the application of any sectarian test whatever, either to teachers or to students." He says further: "The fact that most members of the clerical profession are committed to a particular creed or form of Church organization in early youth, or even in boyhood, long before they have attained knowledge and maturity enough to make an intelligent choice of creed or Church, diminishes to an incalculable degree the influence of the profession in the modern world; for the modern world respects only the scientific method, which admits of no settled convictions except those which rest upon thorough previous investigation." It strikes us that it would be a somewhat difficult task to prove the proposition here laid down, and we give it simply as a contribution of the president of Harvard to the discussion of the topic of theological education.

WE had supposed that no country in the world could excel our own in the manufacture of cheap imitations; but in this matter the English are learning a lesson to their cost, while we might learn a lesson to our very great advantage. It appears that not a little of the distress in England in the manufacturing districts is owing to the fact that our goods are driving inferior productions out of the English markets. "It is not the foreign article which has improved, but the domestic article which has deteriorated." Now let our manufacturers see that their goods improve, and by as much as they are better than the Manchester piece goods which con-

tain the highest percentage of China clay, they will find a ready market. Not the least thing to be thought of in the matter is that honesty is the best policy, and that goods which are true to their name, not only find a ready sale, but satisfy the conscience of the seller.

It cannot be long before Africa, which is of five times the size of India, and only one sixth less than that of the continent of America, must be opened to all the influences of religion and trade. Not only has Leo XIII. sent ten Jesuit missionaries into the country discovered by Stanley and Livingstone, but a large meeting interested in Lancashire trade has appointed a committee to take steps to open up the interior of Africa to British industry. A railroad built from some point on the east coast to the southern end of the Victoria Nyanza, and then connecting the several lakes in the interior, would, in addition, give a water front of thirteen hundred miles. Stanley estimates that there is a population of 6,000,000 on the shores of Lake Nyanza, and that the entire population of Africa is from 35,000,000 to 40,000,000. If England, which, it is estimated, sends 2,400,000,000 yards of calico to India, could send the same amount to Africa, it would add greatly to her resources and relief. Already they are calling Africa their "second India," and it is to be supposed that English trade and religion will go together.

## THE PRESENTATION IN THE TEMPLE.

The Apocryphal Gospels have not failed to take up this event. That they have done so, as well as made use of the flight into Egypt, is a strong testimony to the genuineness of both the one and the other. Yet it is against both of these that the attacks of infidel criticism have been directed. Indeed one principle of that criticism has been to reject whatever was mentioned by a single evangelist as therefore untrue because not told by the others, and to treat whatever was described by all the synoptists as an instance of servile copying which made it unworthy of credit. The attempt to reject the presentation in the temple as legendary shows a rare hardihood of criticism. It was in complete accordance with the Jewish law. It was just what any Jewish couple would do. All its incidents are entirely probable. But one thing renders it obnoxious to the critic, and that is the prophetic voices of the aged Simeon and Anna, and their recognition of the Infant as Messiah. On this account the story must be wholly cast out as a legend. This shows how



utterly impossible it has been to sever the Divine element from the historical. One may believe that it was for this very reason that St. Luke has recorded it.

In the first place the service itself is a recognition of the elder and primal dispensation. In the family the first-born son was the hereditary chief and priest of his own generation. That duty is acknowledged by the sacrifice of redemption—performed before the priesthood of the second dispensation, the priesthood of the tribe of Levi and the house of Aaron. In the next place the first coming of the new-born Saviour to His temple is accompanied by a prophecy which extends to the whole human race the benefit of that salvation. It is an event which completes the great group, of which the nativity is the centre.

It also attests the human character of Jesus. Doubtless when St. Luke wrote there were already arising those heresies or germs of heresy which denied to Jesus His humanity, and sought to make Him a super-angelic emanation in some mysterious way engrafted at the baptism by Jordan upon the person of a Galilean peasant. St. Luke refers to a fact which possibly the temple records could still authenticate. Two things are implied in this history of supreme importance to the doctrine of which St. Luke and his master St. Paul are the special witnesses—the doctrine of the Incarnation. These facts are the unity of the human race and the Divine paternity of the Son of Man.

It is impossible candidly and devoutly to read this history without finding both of these herein recognized, and yet in ways so simple and so entwined with the narrative that they cannot be rejected from it. This is part of the peculiarity of St. Luke's scriptures. And their force is so great that one expedient of scepticism has been bodily to reject the first two chapters of St. Luke's Gospel, an unconscious admission that they prove the points in question, and that no ingenuity is sufficient to separate the evidence which it is desired to reject from the body of the account. A point has been raised that St. Matthew makes no mention of this event. Why should he? He was writing to those to whom it was a foregone conclusion. It was needless to tell Jews what a Hebrew household would never dream of omitting to do. The sphere of the first Gospel lay in signs of prophecy which unexpectedly and surprisingly, yet naturally, met in Jesus—the visit of the wise men, the flight into Egypt, the massacre of the innocents.

#### MISSIONARY THOUGHTFULNESS.

People almost without number have either failed outright in their business avocations, or have dragged along

through life under constant pressure and torment, through lack of a proper consideration of the relation of means to ends, or of cause to effect; in a word, through lack of proper thoughtfulness.

And the successes of the world are, perhaps as often as otherwise, the results of blunders, or of what are sometimes called lucky turns in human affairs.

Maybe this idea was in the mind of the poet when he wrote—"Some are born great, some achieve greatness, and some have greatness thrust upon them."

As a rule, men are too indolent, too lazy, to think soberly and connectedly. They prefer, because it is easier, to take their place in the business arena and to be moved, this way or that, under the shifting and capricious forces of time and circumstance, taking their chances as to results.

And what is true in the world in this matter is also true in the Church or Kingdom of God, as far as human appliances are concerned. All is right on the Divine side; the supernatural elements are always in due proportion and balance, and their movements are always regulated by perfect law, which, acting alone, would take everything out of the sphere of uncertainty. But on the human side there are irregularities, weaknesses, and often cross-purposes, tending to inevitable confusion and failure, and robbing discipleship of a large share of its birthright of peace and blessedness.

In missions the Divine and human elements come into immediate contact; but it is sad enough to see how, on the human side, there is often fitful and unsteady impulse in the place of firm and guiding faith, weakness in the place of strength, confusion in the place of order, and poverty where, if all were right, there would be abounding wealth; and we are strongly inclined to believe that the lack of proper and sober thoughtfulness is, more than anything else, the real source of all these evils.

Christian men and women are asked to give in aid of missions, and they do give, some of them, no doubt, their full share; but in many, if not in most, cases it is clearly in response to appeals to alleviate present distress in some quarter, or to avert threatening disaster in another, and so the matter for the time being is ended.

This sort of giving is not indeed to be severely criticised, and very likely most people are ready to say, the more of it the better; and we unhesitatingly say that better, far better, is this than no giving at all. The point, however, which we wish to make is that this is not the truest and best kind of giving, and that discipleship cannot attain to its loftiest exercise in this direction

without deliberate and sober thoughtfulness.

Giving is a serious business. It relates to a sacred trust, imposed by God, and is in part, or always ought to be, an honest and prayerful endeavor to meet its binding obligations. Men would have nothing to give if God were not in all their life, helping them to acquire treasure, and then helping them to keep it; and they would have no disposition to give were not the Holy Ghost constantly striving with them to quicken their sense of obligation, to warm and enlarge their hearts. And shall mere impulse, as fickle as the wind, or special opportunity and urgency be waited for or depended upon in a business like this? On the contrary, being very serious in its nature, involving the right training of souls, the honor of God in the upbuilding of His Church, it should set and keep His children upon the deepest and most anxious thoughtfulness lest the true source and measure of obligation fail of proper recognition and of proper influence over all the life.

Our Domestic field, broad in extent, full of opportunities for Mission work, with much already in progress that must be sustained; the bearing of such work upon our common civilization; the arduousness of the task laid upon the Committee in the matter of funds; the constant and often almost distracting anxiety of those who are charged with the chief responsibility of keeping the treasury in a sound condition—all this constitutes a theme worthy of the careful study of Churchmen throughout the land. But all this, important as it is, may, for a time at least, be held in abeyance if only they will turn to themselves and take into their deepest and holiest thoughtfulness the real motives and measure of giving as bound up and presented in their relations to God and His Christ in the economy of grace and salvation.

It is quite right and proper to go abroad, even to the ends of the earth, in search of fitting objects of beneficence; but its true and exhaustless motives or springs are not there. They are only to be found at home, in the mysterious depths and inward working of the Divine life, in earnest and unceasing study into what Christian discipleship really means, and can do, in lifting up and unfolding the renewed soul towards God, and, according to Apostolic phrase, in helping to fill the soul with all the fulness of God.

Let Christian men and women but earnestly dwell upon and fully grasp and appropriate this idea of the significance of membership in the Church of God, and the need of worrying, contriving, asking, pleading, will, to His glory and men's comfort and peace, have passed away.—*Spirit of Missions.*



## THE ABBÉ MARTIN'S REJOINDER.

The Abbé Martin has replied to the replies of Mr. Gladstone and Dr. Littledale in a paper which is marked with his usual courtesy and ability.

In that part of his paper—and it is quite the largest part—in which he deals with the “ritualists,” we feel very little interest. It may or may not be that this party or school is to continue as a party or school in the Church. It may or may not be that, as the Abbé Martin asserts, “Anglican priests have sought ordination” elsewhere than in the Anglican Church. It may or may not be that Dr. F. G. Lee has obtained, somewhere, consecration as a bishop (are there Salamanca orders as well as Salamanca degrees?), and so may become the founder of a sect. It may or may not be that Dr. Littledale has contradicted himself about the Reformation and the reformers. It may or may not be that “ritualism is to be a mere *eclectism*, which picks and chooses such portions of Catholic belief and ritual as commend themselves to individual members.” One thing is certain. Drearier or more wearisome reading than detailed discussion of what these good people have or have not said or done about that Church in the air, in the erection of which they busy themselves, cannot be found, can scarcely be imagined. The only parallel that suggests itself appears in the discussions of the Clapham tea-parties of long years ago. Then, as now, opinions which were abnormal outgrowths from things intrinsically good were ventilated amid a flutter of complacent self-consciousness and gentle mutual admirations. Now, as then, the intrinsic good will remain, and the abnormal outgrowths will pass away and be forgotten; or, if remembered, will be remembered only as adding others to the ever multiplying proofs of human weakness. The shibboleth Catholic, like the shibboleth Evangelical, will cease to be a shibboleth, will settle into its true meaning and find its true application.

When, however, the Abbé leaves the special question, as between himself and Dr. Littledale, and passes out into the wider field into which Mr. Gladstone's article leads him, those points present themselves which arrest attention and awaken interest. Prominent among these is—to quote from the Abbé—“what is generally called *the appeal to history*, that historic Christianity, . . . that recourse to experience, behind which the Anglican Church shelters itself, under the name of an appeal to the ‘primitive and undivided Church.’”

This historic method the Abbé says is, by many Anglicans, put in opposition to what Roman Catholics call tradition. And he then goes on to argue that it is quite natural they should betake themselves to this method, because they recognize no “Divine Church,” etc.

Now, considering that the very foundation of this historic appeal is laid in the postulate that the Church is a Divine institution, to which in its universality—*ubique*—and in the solidarity of its continuous existence—*semper*—the Divine presence and protection are promised; and considering, further, that the appeal is made, not to outside or ordinary history, but to the history of the Church itself, to its *own* historic testimony, this statement indicates an extraordinary confusion of ideas.

Why, this testimony of the Church existing in the Church is the very form in which the

argument from tradition used to be pressed. In just this form it was urged by Bellarmine, Bossuet, Milner, Berington, Kirk, and even Wiseman. And in so urging it they only acted on that decree of Trent, that traditions “pertaining both to faith and manners” were “preserved in the Catholic Church by *continual succession*.” Surely, if so preserved, they could be proved by *continuous testimony*. We do not mean at all to say that Romanists and Anglicans have attributed equal authority to tradition, even in the form of continuous historic testimony. The former have made it coördinate in authority with the written Word, the latter have subordinated it to the written Word. But the Romish appeal to it as historic and continuous did not, *quoad hoc*, differ from the Anglican.

But this is not what the Abbé Martin means by the argument from tradition. “When we as [Roman] Catholics appeal to the judgment and authority of the Church, is it supposed that we reject history, archaeology, patrology, and all other sciences? Not in the least. *We simply subordinate all those to the authority of the Church.*” And again: “A Catholic who, instead of submitting to the judgment of the Church (which he confesses to be Divine), should adhere to the testimony of history when it appears to contradict the Church, and who should do this deliberately and knowingly, would cease to belong to the Church.”

The confusion of ideas which all this brings out is still further indicated in the following extraordinary footnote: “It can scarcely be needful, we imagine, to observe that in controversy with non-Catholics, the Catholics accept *the appeal to history*, and do not invoke *the testimony of the Church*.” In the mind of an Anglican, *history* and *the testimony of the Church* are identical terms. In the mind of a Romanist, the latter of these terms means the doctrinal decision of the Roman Church—since 1870 the *ex cathedra* decision of the pope—without reference to the “continual succession” of the Council of Trent, or the *semper et ubique* of the Vincentian rule.

In other words, the last decision is tradition, and must be so accepted; while all testimony of the Church that may seem to contradict it must, on the ground of the exigencies of the case, be considered as only apparently contradictory, and therefore, on the same ground, must be set aside. Assuredly this is a short and easy method.

It involves, however, a total change of base as compared with the older methods of controversy. Practically, no doubt, it was always held by Rome that the decision of the existing Church was to be accepted. But the theory and method of reasoning under that holding have utterly changed. The process of the change is, moreover, curious and instructive. First, all Roman doctrine was declared to be witnessed to in the writings of the fathers; and then the appeal to history and the testimony of the Church meant the same thing. Secondly, the *silence* of the fathers touching much Roman doctrine was explained by the theory of the *disciplina arcani*. Thirdly, the ignorance, the undoubted ignorance, of much Roman doctrine exhibited by the fathers was explained by the theory of development. And now the testimony of the Church is distinguished from the historical appeal, and means the last decision of the Church, as uttered, cathedrally, by the pope, while the historical appeal means—it does not

quite appear what. And thus, in the progress of three hundred years, the controversialists of the *unchanging* Church have asserted, first, that all Roman doctrine is in the writings of the fathers; secondly, that it is *not there*, because, although they knew it, they kept it to themselves; and thirdly, that it is *not there*, because they *did not know it*, since it was not yet developed! A most Hibernian style of unchangeableness this. The whole thing is a confusion of terms and logical fallacy. And here we pause for the present, purposing to take up some of the Abbé's special objections to the historic method in another paper.

## SECULAR DISORDERS AND THE LAW OF CHURCH LIFE.

## VI.—Practicability.

Had the question of the probable success of the Christian Cause been submitted to the most reasonable and conscientious class in Judea during the interval between the Resurrection and Pentecost, there can hardly be a doubt how it would have been decided. It is not likely that there was a moment in our Lord's life when His most loyal disciples did not regard much of His most characteristic teaching as “theoretical” and His expectations as extravagant. Through nearly all Christian casuistry there runs an implied distinction between “ideal” and “practical” morals, with a tacit presumption that mankind need not be very uneasy if the “ideal” should never happen to become actual. There is a playful anecdote told to satirize some supposed local peculiarities, to the effect that, when a young lady in Boston was asked in a ball-room whether she had “realized her ideal,” she replied, “No; but I have concluded instead to idealize my real.”

On all hands it would be naturally anticipated that any attempt to urge the original law of Church life as against existing customs, or to apply pure primitive principles to the correction of modern abuses, would be met by the comprehensive *quæritus*: “Yes; all very fine in theory, but quite impracticable. We must take men and things as they are.” Yet there are men and women now in the Church, and it appears as if there would be more of them, to whom no “quiet” comes from that answer. And if there had not been such persons at certain signal periods in the history of the Church it is not easy to see how the Church would have been reformed, not to say how the Gospel would have survived. Because reform, or renovation, in the things of our religion is always an appeal from the present to both the past and the future. If Christianity is a final revelation, then the mending of our disorders must be by a determined and single-hearted effort, through whatever perplexities, to make the Church to be again what Christ made it to be when He set it upon the earth, bringing its pattern and life from heaven. Disorders run towards death, and end there unless they are arrested. They are arrested by bringing into activity and mastery the vital and constitutional energy. That process is of the nature of a conflict, and is apt to be painful. Pain produces irritation and complaining; and even those who are conscious of disease, and sincerely desire health; are often as ready to be restless or faithless or impatient under the contending forces as those who are nearer to dissolution.

To “take men and things as they are” is



just what Christ and the apostles did not do, in preaching or epistles. Or if they did take men and things in that way it was not to leave them so an hour, but to turn them into something else. The Saviour and His martyrs died to make men what they were not, and what, up to the moment of their conversion, it did not seem possible for them to be. It was in a sense true that they "turned the world upside down," and, as has been said more than once, because they found it wrong side up. To see visions and report them is not to be visionary; that is to act as if seeing visions were the only business of life. In true progress the facts of to-morrow are the impracticabilities of yesterday. The paradox of the statesman in the French Chamber, taunted with advocating the impossible, was not altogether French or altogether paradoxical: "Sir, the business of great men is to turn impossibilities into facts." Put that into the language of the Christian religion and the formula would be, "With men it is impossible, but with God all things are possible." If, therefore, attempts to restore the thoroughness and simplicity of the kingdom of God, as it was at the beginning, should be met with the patronizing comment that they are pleasant to look at—"visions"—but that they can never be made to succeed in the work-day world, those of us who believe in such attempts need not be frightened or discouraged.

Take, for example, the idea first presented in these papers, lying as near as any to the roots of the whole subject—that of a thankful expression of self-denying faith in Christ and love for man in systematic, constant offerings in the Church, proportionate to income ("as the Lord hath prospered him"), for the support of all ministries and missions. We have before us this phenomenon. After the recent reorganization of our Board of Missions, done in a hope of getting the whole movement out of a rut and vitalizing it, the first real practical measure considered, and the only one, thus far, that the old habit of rule-making and by-law-mending and method-mongering has found room for, was that of declaring to the whole Church that this very system of offerings, extended to every worshipper, was to be henceforth a recognized principle of the missionary society, *i. e.*, practically, of the Church in this country. What has been done about it? At the last regular meeting of the managers the chairman of the committee that reported the plan nearly a year ago—the Bishop of Maine—remarked with very reasonable severity on the fact that *nothing* appeared to have been done, and that not a single diocese, except his own, had gone to work in the way laid down. But, on the other hand, there are several points to be remembered. The time intervening is not long. So far as we know, not an objection to the plan has been openly uttered in any public quarter. There are very many rectors who have it in their hearts and intentions to introduce it as soon as they can. There are not a few parishes and missions where it is in successful and happy operation, and where it would not on any account be given up. The example of Maine will undoubtedly be followed. Besides, great encouragement is to be taken from the character of those who approve it as compared with the character of those who treat it with neglect or contempt.

The three classes that most distinctly pronounce in favor of the system, according to my observation, are (1) the foremost men of

our congregations in education and principle, such as clear-headed judges and lawyers, conscientious physicians and high-minded financiers; (2) the really devout, earnest, docile communicants, and (3) the poor, or hard-working laborers and their families. The objectors, so far as they appear, are generally those whose faith is not profound, and whose mental habits are superficial, and whose lives are self-indulgent. Objection, however, is not so much the difficulty as indifference, which is true of our whole religious condition. To the believing, all things that God has ever ordered are possible. It is probable that the tithe itself is far less "impracticable" than obedience to the sermon on the mount or any one of the Ten Commandments. Throughout the reformed Churches every denomination is stirred and moving in the matter. As I write my eye falls on these sentences in an influential journal:

"What is wanted is an intelligent, equitable, generous, Christ-like system of giving. God requires it. Man needs it. The Church suffers immeasurably for lack of it. The Bible sets it forth as a religious obligation. It will not only secure the greatest benefits to the benevolent objects of the day, but will make us also who give richer in grace quicker to respond to the Spirit's teaching, and better furnished for all good work. If we give only occasionally, and as we feel inclined, there is too great a tendency to indifference, and finally to not giving at all. The established principle, measuring our bounties by God's gifts to us, is the only safe and sure one."

There is a large literature of the subject, created and growing, modern in authorship but abounding in demonstrations and authorities drawn from the primitive Church and historical precedent. A more strictly and logically Catholic idea is not to be found. It is an inherent element in the common Faith, having relations inseparable from the whole doctrinal, liturgical, eucharistic, and practical substance of Divine revelation in the Word made Flesh. No notion of brotherhood is anything but a shifting, flitting sentiment without it. If any of our clergy are failing to teach and lead their people to the truth in this matter they are incurring the serious guilt of declaring less than the whole counsel of God. Practicability! Is their commission practicable? Some of them have been heard to say that it is impossible to get busy men and women to "take the trouble" to make the necessary estimates and adjust the proportion and bring in either the tithe or the offering. Do they know the details and the painstaking going on with unruffled patience, for self and mammon, in every counting room and dress-making establishment in the land? Did they ever watch the processes of a clearing-house, or of ordinary book-keeping in a large wholesale and commission store? A princely merchant who always gives his tenth, and always gives more, pointed me to his private accountant and said, "If I should ask him, he would give me the state of my charity account as exactly as that of any account we have open with any of the manufacturers with whom we deal." It all comes back to the question of the measure and vitality of our faith. Let us have done with circumlocution and delusion. If we cared as much for our Christianity and our Lord as we do for our worldly profits and pleasures we should be as willing to "take trouble" and pay tribute for them. And as one pon-

ders the whole complicated network of mischiefs and hindrances extending from this radical unfaithfulness through all our missionary, parochial, clerical, and charitable service, he comes very near to the conclusion that the one reform supremely needed in our religion is the restoration of the Divine economy in "tithes and offerings." How many of our public distresses, in stagnation, bankruptcy, dishonest legislation, communism, corrupt corporations, wars, and consequent taxes, are due to the vast violation of God's explicit ordinance in respect to this one duty God only knows. If it is really "impracticable" to "repent and return," our plight is desperate indeed.

Passing to the question of the support of the ministry, we reach the point of greatest perplexity and most painful hesitation. How is it possible that a return to original principles should not bring pecuniary suffering, and of course, with that, mental suffering of the keenest kind, to men now in orders, especially those having families dependent on their income for daily bread? How is it possible to think of such anguish, never altogether unknown, without an aching of the heart which almost constrains the lips to silence? Two or three things, however, are to be remembered. A transition period is a transient period. The transition in this instance, supposing it to take place at all, must necessarily be gradual. Providence does not seem to be creating a sudden revolution. While, therefore, the disturbance of relations and failure of support would only be temporary, during the steps of the change an embarrassed clergyman would have time to adjust himself and seek other resources. But, what is more to the purpose, unless our entire doctrine is false, this re adoption of God's way is to be quite as much to both the sustenance and the honor of His ambassadors as to the good of the people. Either it is not His way, or He will take care of His servants who walk in it, on the usual condition that they also take care of themselves. They must go about instructing their flocks in an affectionate and no half-hearted spirit. They must be emptied of self-will and secular ambition. Their bishops must stand by them. Presently only those will seek the ministry who feel themselves called to it with these requirements and hardships, if they are hardships. A certain number, for the sake of light lading and more freedom and the waste places and the glory of God, will put off matrimony for a few years after their ordination; and this they will do, not in a morbid asceticism, not in imitation of unscriptural customs, or volunteer societies, or fanatical vows, but simply in a reasonable exercise of a healthy conscience and a voluntary self-denial, or a frank understanding with their bishops. Should it come about that the arguments for an Apostolic Diocesan Treasury or common fund, supplied by the faithful for the maintenance of all who are sent with the Gospel, gains credit and acceptance, then the clergy would find a relief to anxiety and a regularity of supplies such as they have never known without it. If there should be a diminution in the number of the settled parochial clergy in the next generation, or for a time after the system should come into action, it would be deplorable; but there are worse calamities. An immense responsibility would be thrown upon bishops, with their advisors and chaplains and "Oeconomi," and not less upon those who elect and consecrate



bishops. That it "would not work," need not be said till there is faith to work it; and then possibly it would not have to be said at all. To say that the Church *cannot* support her ministers out of her own treasury is presumptuous; for the army and navy and universities support their officers out of their own treasuries, and often some of the Church's ministers in their service besides, and not seldom educate them first. Is it said that these great organizations are upheld by taxation? Not always. There are endowments of colleges and seminaries, and some of them live on alms from year to year; but are we to admit that the principle of the life of the Church, which is a believing and grateful love, is less powerful than the principle of self-interested protection with a compulsory tax, which is the principle of the life of army and navy? So long as the most able men and thoroughly accomplished scholars in both these departments are cheerfully willing to be ordered from place to place, to go to the frontier, on campaigns, or into battle, whenever they are sent, can we confess without a blush that the soldiers and servants of the Lord of Eternal Glory are officered by less ready, less valiant, less self-sacrificing men?

Not a little can be done to prepare a purer day by personal watchfulness on the part of those who now bear the vessels of the Lord and preach the Cross to the world. Fearful temptations—fearful for their insidiousness—beset them in every community, especially those of them whom youth makes pliant, or who are ambitious, or companionable, or excitable by nature. It is so easy to see in popularity, in favor, in flattering attentions, omens of success for one's work and the increase of the kingdom! A young clergyman who finds himself growing intimate with worldly families, on very free terms with men of genial habits and generous temper who say pleasant things to him, take him to ride, compliment his sermons, and delicately convey to him the compliments of others, smoke and jest with him in his study, and yet are such men that, for aught he knows, they may be, when out of his sight, on terms just as familiar with company that God's law condemns, is in a snare, and he cannot too soon wrench himself away from that snare. An atmosphere is forming itself about him which will take manhood from his ministry, godliness from the springs of his life, fearlessness from his rebukes of iniquity, and power from his example. Meshes are getting woven about him which will silently and secretly abridge his spiritual influence and humble his independence. Vigilance against all these approaches, however plausible or agreeable, will do much to open the way for holier standards of ecclesiastical policy, and to make public reformation more practicable than they are.

It is too late to disparage the open Church movement on the ground that "men as they are" want pews with exclusive rights. Men, not a few, who wanted those private boxes once have learned that if Christ called it sacrilege to sell doves for sacrifice in the Father's house, much more must it be forbidden merchandise to sell the seats of His worshippers. Demonstration has proved what faith believed. "Men as they were" in this country some generations ago did not want to kneel, or to have crosses or fonts in their sanctuaries, or to have funerals without wines and punch, if they must have them at all. The world has been driven back at some points, and weakened in others; and if it is to be conquered, it

must be by dislodging it first, thoroughly, from the household of the Crucified.

A church-architecture, without a secular motive, ambition, falsehood, or debt, is practicable, because a church building is one of the necessities of a religion which, in its primary law, forbids those things and is consistent with itself. That a church-building can be made at the same time substantial and simple, symmetrical and significant while it is plain, or even reverently rich in beauty, is shown by examples. Women can dress with becoming moderation in worship just as easily as they can dress with propriety on a journey or in a storm. Nothing is required but Christian principle, and more regard for others than for self—very familiar powers.

"Very well; draw your sharp line; cut off the world; drive it out of the Church; but what you will have left will be a very small Church indeed." That is the reply of timidity and expediency to our position as a whole. It does not appear that our Lord said much about the size of His Church. He said a great deal about its character. "Fear not, *little flock*, it is my Father's good pleasure to give you the kingdom." He rather weighs His followers than counts them. Not "How many," but "Of what sort," is His question. "First pure." "Can ye drink of My cup?" "Except a man take up his cross." "Come out from among them." "The world is crucified unto Me and I unto the world." "Ye are not of the world, therefore the world hateth you." These are not words which look as if the Head of the Church would, in any age, place outward accessions or visible success as the sign of the real glory of His people or the title to His eternal favor. May it not be that in the plausible illusion of outward increase we lose sight of the inmost reality, letting a rabble of unclean secularities creep in upon us on every side under the specious hope of enlarging the household? We go to Vanity Fair to get saints, and the masqueraders there take our presence as a very good reason for staying where they are. We dress the Church in the world's gear, and the world no longer sees in her the chaste Bride of Christ.

Yet, after all, is it certain that the stricter regimen will repel all classes of souls, and so reduce the ranks of the true King to a shadow? Somehow this stern, uncompromising, unworldly Church, obeying its original law, did grow, and grow wonderfully—grow as it has not grown since. Fine natures, noble souls, disciples greatly in earnest, are fascinated, not frightened, by difficulty. Great tasks, great sacrifices, have always inspired and attracted men, and always will—such men as make a strong army. It is not among things impossible that a resolute and vigorous ascent of our Church life into the region of first principles would create the very breaking of day, and opening of gates, and inflowing of converted souls, for which so many eyes have watched so long in vain. For the grace of God has a constraint of its own, and none ever knows how commanding the beauty of the King's daughter may be till she is seen as she is.

Already there are some reawakenings. And these betterments in faith, worship, and righteousness are only the workings of the primal life—not of imitations, or superstitions, or affectations—pressing up where it can find space to conquer the superincumbent mass of death. The sapling steadily rises, pushes be-

tween the cobble-stones or last year's leaves and dry sticks, seeking with all its strength the sunshine, the air, and its own completeness.

Faith is the want, and more faith—faith to let go the false supports we have leaned on, as well as faith to seize the promises as they stand, and cast ourselves fearlessly on Him who knows His own. We know little about visible consequences, as we "know not what we shall be" hereafter. But we know in whom we believe. All things are possible to him that believeth. A few who are purely, simply, bravely, and cheerfully "spiritual" will put the thousands who are half-secular to flight.

And so I repeat the words of Dean Church, placed by Bishop Thorold at the head of his late most admirable pastoral letter: "The world is not to be won by anything, in religion, or empire, or thought, except on those conditions with which the kingdom of heaven first came. What conquerors must have those who devote themselves to it; who prefer it to all other things; who are proud to suffer for it; who can bear anything so that it goes forward?"

F. D. HUNTINGTON.

### SOME MORE QUESTIONS ABOUT OUR CHURCH.

#### IV.

*Are Your Ministers Competent to Grasp with the Peculiar Difficulties of People Living in These Days?*

The question is asked by some who think that the clergy of the Episcopal Church are in the main a body of men who lack the power of adaptability to the various needs of different classes of people.

It is thought by others that our clergy are so occupied with the consideration of questions of ritual and the like that they have no aptitude for answering the many perplexing inquiries of those who are harassed by the temptations and cares of real life.

Some are disposed to regard them as very incompetent guides when men are asking the great question, "What shall we do to be saved?"

If the views of these persons are correct, if the clergy of our Church are really incompetent to grapple with the questions that take hold of men, if they cannot guide souls aright in their spiritual conflicts, it is a very serious matter indeed, and we have no right to exist, as a Church, in times such as these.

Prove that our clergy as a body are not trained to meet the practical issues of everyday life; prove that their attention is absorbed by matters that do not concern the welfare of people living to-day, and you have made a strong argument for our leaving the field open to men who can do all this. But it would be hard to show this. Indeed it cannot be shown. On the contrary, we have reason to believe that our 3,000 and more ministers are to-day doing their part well and nobly in teaching those to whom they minister the way of salvation, and in helping them walk therein.

Let us look first at the ordination vows these men have taken.

Every deacon is required to declare that he believes himself to be "inwardly moved by the Holy Ghost to take upon him this office and ministration, to serve God for the promoting of His glory, and the edifying of His people."

Every presbyter makes a similar declaration, and pledges himself "to use both pub-



lic and private monitions and exhortations, as well to the sick as to the whole, within his cure, as need shall require and occasion shall be given."

And as Holy Scripture contains all doctrine required as necessary for eternal salvation through Jesus Christ, each presbyter pledges that he will "out of the said Scriptures instruct the people committed to his charge, and teach nothing as necessary to eternal salvation but that which may be concluded and proved by the Scripture."

Here, then, at the time of their ordination to the ministry, these men start out with the solemn declaration that they believe themselves called of God to this work, and that they will be diligent teachers of the doctrines of revelation. Surely they start out well. What more could be asked than an inward conviction of a call, and a determination to be diligent in teaching the truths of God?

"But," says some one, "they are usually not practical men. They have not that experimental acquaintance with religious truths that enables them to tell out of a full heart what the Gospel is."

This is a terrible charge. It is like the one that used to be made against Episcopalians in general: "These Episcopalians do not believe in a change of heart."

The man who makes the charge against our clergy probably belongs to a class who have very peculiar notions respecting conversion and experimental religion— notions that run counter to the testimony of the great majority of Christians throughout the world.

There was once a time when the Church of England was cold and dead, when some of her clergy were men who had adopted the calling as one in which they could enjoy learned leisure.

But that day has long since passed, and the cold unsympathetic clergyman has long ceased to exist except as a character in history. Where will you find him to day?

It would, however, be very surprising if among over 3,000 clergymen there were not differing degrees of intensity of earnestness. They are not all alike in aptitude for their work, or in zeal and devotion.

Some are better trained than others. Some are men of larger sympathies. Some have talents of one sort and some of another; but in that body of men it would be hard to find one who is not sincerely anxious to set forward the salvation of men through Jesus Christ our Lord; and who is not sincerely trying to fulfil the vows made by him at his ordination. Perhaps the charge made against them arises from the fact that they have but little to do with the revival excitements that periodically sweep over the land.

They go on patiently preaching the Gospel as they understand it, and generally hold themselves aloof from the revival meeting and the inquiry-room.

They hold themselves aloof from these because they believe that the best interests of religion are not promoted by these measures, and that entirely erroneous tests of conversion are too often required.

It remains to be proved whether or not a so-called revival movement is, upon the whole, beneficial to a community.

It is seriously thought by some that many of these occasions of excitement are the prolific source of future deadness and of infidelity. However, without stopping to discuss that point, it is probable that because our clergymen have more confidence in the

steady training of the young, in the continuous presentation of the truth, and in the gradual development of the graces of the Christian character by participation in the means of grace, that they are thought to be incompetent to grasp the case of this great multitude who are attracted by revival measures, and who exhibit in themselves abnormal spiritual conditions.

Throwing aside for one moment the thought of the machinery of revivals, and considering the work of the ministry to be, first, the general proclamation of the terms of salvation; and, second, their application to individual cases, we behold a body of men going about their fields doing this work with a patience and thoroughness which command the admiration of all who can appreciate fidelity.

Note the instruction given to candidates for baptism, the careful preparation of those coming forward for confirmation, the catechising of children, the house-to-house preaching of the Gospel, the warnings given the erring, the consolations provided for the sick and the dying, and then say, if you can, that these men have no aptitude for their work!

But the objector continues: "You have not quite grasped my meaning. There are people who are in great spiritual perplexity. They need the help of some one who has passed through strong experiences, and your clergyman has lived too even, too gentle a life to be of much help to them. They want very skilful treatment, such as he only can give who has passed through a similar experience."

If all of this means that "to be a great saint a man must first have been a great sinner," and that to be a good physician a man must first have had all the diseases which he is called upon to treat, then it must be said in reply, that while some men who have come up from the depths of degradation in sin may have some special power of helping others, it does not always follow that because one has had such experiences he is any better as a helper than others. It is a popular error to suppose that an experience of evil in its various phases makes a man thenceforth of necessity a safer guide; for sin blinds, impures, hardens men. It leaves scars. It warps the judgment, and some remains of it are apt to lurk in the old places to make fresh temptations harder to resist. If a man would know what a pure life means, he need not search for some one who has lived an impure life. The man who has always striven to please God can often point out the pathway of holiness better than can he who has only lately begun to serve the Lord. What we require in a physician is that he have studied the condition of the human frame in health and in disease, and the remedies that will heal our sicknesses. It is not essential that he should have had the identical disease which we ask his aid in curing. He must have studied the disease and know the remedy. The remedy is ever one and the same in all cases—the application of the Gospel of Christ.

Men may differ in their ability to apply the remedy, and in their knowledge of the woes of the human soul, but every clergyman is a student of human nature, and carries with him the means for healing its sorrows and sins.

If it can be shown that a clergyman is ignorant both of the disease and the remedy, he is unfit to occupy the position of a clergyman.

He may be a good man, learned, and sincere, but he is not a true minister of the Gospel.

It would be a sufficient answer to the objection which has been noted if the objector could listen to the narration of the experiences of almost any one of our parish clergymen in dealing with the souls of his parishioners. Not taking into the account public ministrations to congregations, there would be the story of private conversations with the infidel, the drunkard, the fallen, the backsliding, and the inquiring, in short, with all phases of experience of unbelief and wretchedness. These stories are not often told in public for the reason that our clergy regard themselves as restrained by professional honor from divulging what is told them by those who apply for advice and help in spiritual difficulties.

They do not believe it to be honorable to divulge the details of "interesting cases," and therefore those who seek their guidance have the assurance that their confidence will be respected. Often, indeed, the man who knows most, but says least, of the perplexities and trials of the souls about him, is the rector of the parish. In a long pastorate, extending over a number of years, a faithful rector will become the confidante of all classes, and will grow to be the respected and trusted guide of every variety of troubled souls.

G. W. SHINN.

#### ENGLAND.

ST. JAMES'S, HATCHAM.—We understand that the Rev. H. A. Walker has at length been presented as the new vicar of St. James's, Hatcham, but that he will not be inducted to the living until after the expiration of the Christmas vacation. It is stated that Mr. Walker has announced his intention of celebrating the Holy Communion at eight A. M., with vestments and lights, to be followed at nine o'clock by matins without music. Even-song, at three P. M., also quite plain, will close the services for the Sunday. As a rule, no sermon will be given.—*John Bull*.

ROMAN CATHOLIC LITERATURE.—According to a correspondent of the *Tablet*, a leading Roman Catholic publisher has said that the reading part of the Roman Catholic public in London does not number more than 600 persons. The correspondent thinks that the majority of his co-religionists buy none but non-Roman books. To this he attributes the repeated failures in starting and keeping up Roman Catholic periodicals, and he regrets that very little is done to give support to those who devote their time and talent to forming a Roman Catholic literature in England.

A WORTHY ENTERPRISE.—The announcement is made that a new boys' paper is to be started in England. It is to furnish the young of all classes with wholesome and really attractive reading, and is designed to counteract the influence of the infamous cheap literature which is doing such damage to the morals of the young, and nursing candidates for the penitentiary. It will have plenty of the marvellous and exciting, as does the literature with which it is designed to compete. It is to be styled *The Boys' Own Paper*, and is to be conducted by the editor of the *Leisure Hour*. Something of this kind is needed in this country.

THE TWO SOCIETIES.—From the Directory of the English Church Union, just published, it appears that the union now contains 17,522 members and associates, of whom 9,600 are men. The number who joined in the year which has just ended was 1,585; but, *per contra*, 1,146 have died, or have retired, or have had their names erased from the roll for non-payment of subscriptions. The net gain is thus 439. While in the last two years the lay members have increased by 3,250, the clerical remain stationary.

The *Rock* has recently published the results of the "legal work of the Church Association." It appears that during the past year eight presentments have been made under the Public



Worship Regulation Act, and that out of all these, permission to the complainants to proceed has been given in one case only. In all other cases the bishop has intervened, either by declining to take action or by admonitions, in some cases effecting their purpose, in others remaining as yet ineffective. It also appears that since the act came into force in July, 1875, seventeen cases have been taken up by the association. Of these, one—the Ridsdale case—was carried through; six, including the Hatcham case, failed through various irregularities or technical objections; one was stopped by the death of the bishop; one is still before the courts; and eight were vetoed by the bishop or archbishop.

THE CURATE OF THE PERIOD.—“An old-fashioned vicar” writes to the *Times*: I am in search of a curate. But what the young curates are coming to I do not know. Will you listen to a specimen or two from their letters? No. 1 is a very young man, born long after I took orders, too young to be ordained at present. He comes to see me. A day or two afterwards he writes that he much disapproves the surplice in the pulpit, as being the first step toward ritualism; that he is willing “to overlook” this if I preach a certain special doctrine which he lays down; and that he will be glad if I will send him one of my sermons that he may judge if I am “a thorough evangelical.” No. 2 answers an advertisement in the *Guardian*. He will be glad to correspond with me about the curacy if I can satisfy him on certain points, numbered 1, 2, 3, etc. Questions 4 and 5 are these: “Are you very particular to use none but the purest wine at the Holy Sacrament! Among pure wines I do not include either tent or port.” “Do you make a conscience of carefully rinsing the sacred cup after Holy Communion, and of yourself drinking the contents before leaving the altar?” No. 3 (a really good and clever fellow), besides sending me his portrait, writes: “I am ready to undertake to preach a thoughtful sermon in the morning, a children’s sermon in the afternoon, and a popular sermon in the evening.” Can these be instances of what has been spoken of lately as “the sublime conceit of some of our young curates”?

LONGEVITY AT OXFORD.—The *Oxford Journal and Chronicle* of Saturday, January 4th, contain between them notices of the deaths of twenty-eight persons, whose united ages amounted to 2,240 years, or an exact average of eighty years. The deceased were all residents of the city, county, or neighborhood of Oxford, and were respectively aged 90 (4), 88, 87, 85 (2), 84 (2), 83, 82, 81, 80, 79, 78, 76 (2), 75 (2), etc., the youngest being an old lady of 71.

NEW SECTS.—The tables published by the registrar-general show that there are now in England, outside of the established Church, 163 religious sects. During the past year no less than nine new sects have been added to their number. Each of these bodies has registered places of worship of its own, for it is only because of licenses issued for them that they become recognizable by the registrar-general. The new bodies thus added to our already numerous sects are, “Advent Christians,” “Believers meeting in the name of the Lord,” “Christian Disciples,” “Free Evangelical Christians,” “Open Baptists,” “Protestant Trinitarians,” “Reformed Episcopal Church,” “Reformed Presbyterians,” and “The Order of St. Austin.” Commenting upon these facts the *National Church* says: “It is sad to think that each of these bodies professes to teach a purer Gospel than the rest, and sadder still to remember that these religious divisions have done more for Rome than all the arguments of her most powerful and subtle theologians. They form one of the greatest blots in the religious history of England. It is the duty of all sincere Christians to pray for unity, but the prayer, to be effectual, must be accompanied by an effort to obtain it. The Home Reunion Society is doing something, we heartily wish it would do more, to lead Englishmen to see the danger and the peril arising from our ‘sinful divisions.’”

#### FRANCE.

M. LOYSON’S MISSION.—The Paris correspondent of the *Guardian* writes to that paper a long letter on the subject of the Episcopal recognition of the mission of M. Loyson, promised, under

certain conditions, in the late letter of the Primus of Scotland. He refers to the abortive attempt to inaugurate in France a movement like that of the Old Catholics in Germany. The circumstances of the people in the two countries were very different. In France Ultramontanism had become unassailable, and among its adherents the spirit of religious inquiry was utterly stifled. There was nothing left to appeal to but the element which would do the cause of reform more harm than good, viz., rival sectaries, actuated chiefly by jealousy of the Church, “and politicians and rationalists, whose object is more to pull down and destroy than reform.” But whatever hope of success there might have been, there remained one, and that the chief impediment, “that no two men out of those who proposed to inaugurate the movement could be brought to agree either as to the precise objects in view, or the way in which they were to be worked out. It was not unnatural, therefore, that when one saw those whom the matter immediately concerned so completely divided among themselves, one’s own zeal and interest, as well as expectations of any good being effected, diminished considerably.” And when the war broke out with Germany, this of course ended all sympathy with the Old Catholic movement in that country. The Père Hyacinthe went to Geneva, where he found, as in Paris, an unassailable Ultramontanism on the one hand, and political sectarianism, radicalism, and rationalism on the other. He fell between the two. He returns to Paris, where the same difficulties await him, though he has the advantage of speaking on his native soil, and as a French Catholic priest to his countrymen.

But now the Père Hyacinthe appears in a different position. He is no longer carrying on a personal mission. “It appears that he comes now before his countrymen, not merely as a Frenchman and Catholic advocating internal reforms in his own church, but as a missionary, officially recognized by the Church of England and taken under her guidance, authority, and control.” This will no doubt be hailed as a breaking loose from the insular policy for which the Church of England has been reproached, but the writer of the letter doubts whether it will give pleasure to those whom it is most important to please. It is questionable whether French Catholics will not regard the action as an intrusion. It is assumed, but cannot be proved, that there is a large call on the part of the best class of oppressed French Roman Catholics, properly so called, for the intervention and assistance of the English Church. On the contrary, continues this correspondent, “not a single French theologian of eminence, nor even a professor, as in Germany, has come forward openly to sanction, encourage, or help to inaugurate such a movement among the French Catholics as our Church has now undertaken to sanction, help, and encourage, or to ask our aid in so doing. And yet the letter of the primus admits that such an appeal or call from one Church to another is necessary to justify an interference with internal jurisdiction and discipline, which would otherwise be a direct breach of canonical and Catholic rule, and which can only be justified by special and exceptional circumstances. But where is this call or appeal to be found in the present instance, except in this letter of the Père Hyacinthe to the Archbishop of Canterbury, and in the person of a distinguished, certainly, but still isolated, individuality?” The example of the action of the American church in reference to Mexico is not in point, because that is in response to an appeal from a very large body of Catholics in that country. Again, as to the chapel proposed to be opened in Paris and served by the Père Hyacinthe, it appears that even the expense of such an undertaking is not provided by Frenchmen, but by “an American gentleman.” The writer, in concluding, speaks in the highest terms of M. Loyson and his mission, but regards the direct action about to be taken by the English bishops as extremely hazardous, compromising to themselves and of doubtful utility to the person and cause it is intended to support. “The contemplated action will rouse a perfect tempest, not only of hostility, but of disdain, among the Ultramontanists, which will know no bounds and greatly widen (if indeed that be possible) the breach which already divides one half of Christendom against the other.”

#### CUBA.

RESUMPTION OF SERVICES.—After a suspension of fully fifteen months the services of our Church were resumed on Sunday, January 5th, in the city of Havana, at the Hotel el Pasaje, the missionary, the Rev. Edward Kenney, officiating, and preaching from St. Luke ii. 15, 16. The grand saloon of the hotel has been fitted up for present use, and was on this occasion filled by a large and deeply interested congregation, many being compelled to stand. Much kind interest was manifested by the proprietors of the hotel, as well as several Spanish ladies, not of our communion, who tastefully covered the temporary altar with elegant hangings, and decorated the portion separated for the chancel with cut flowers, arranged in choice vases, the marble pavement being covered with velvet carpet for half the length of the room. The organ was played by an English lady, and the music was hearty and congregational.

The missionary likewise made his first official visit to the hospital, La Integridad Nacional, on December 27th, and was warmly received by the medical staff attached thereto, according to the Spanish custom. Very little sickness prevails there at present, this being the healthy season.

#### CANADA.

MONTREAL.—*The French Canadians*.—The rights and privileges of the Church of Rome, in that part of the dominion of Canada called the Province of Quebec, are most detrimental to the French Canadian people. The wealth of that Church is enormous. She has 9 bishops, 716 churches, 1,025 priests, 246 young men preparing for the priesthood, 9 seminaries, 18 colleges, 31 religious incorporated communities, 140 convents, 40 academies, 2,120 schools, and monks, nuns, and friars almost without number, for a population of about 1,000,000 French Canadian people, 35 per cent. of whom cannot read, and 45 per cent. cannot write.

Surrounded by this Roman Catholic population are a few hundred Protestant families: either converts from Rome, emigrants from France, or English settlers who have lost their native language and speak the French tongue.

The Church of England in Canada seeks to provide for the wants of these poor French Canadian people, and she now makes an appeal to her sister, the Protestant Episcopal Church in the United States, to give her a helping hand in this great work.

The object of the work is to reach the French-speaking population of British North America by education and evangelization.

The work of education is carried on by schools with the view of (1) preventing the children of Protestant parents from entering Roman Catholic colleges and convents; and (2) of giving to Roman Catholic children a good education, combined with sound religious instruction.

The work of evangelization consists in (1) ministering to the spiritual wants of the French Protestants; and (2) in direct missionary efforts among the Roman Catholics, many of whom are dissatisfied with their Church, and are anxious to hear or read for themselves the Gospel in its purity.

31 LAFAYETTE PLACE, NEW YORK.

January 25th, 1879.

To the Editor of THE CHURCHMAN:

DEAR SIR: Would you kindly insert in your paper the following letter of the Bishop of Montreal, addressed to the Protestant Episcopal Church on behalf of the poor and benighted French Canadian people.

Truly yours,

J. J. ROY.

MONTREAL, January 13th, 1879.

To the Church of the United States of America:

I beg respectfully to commend to your kind consideration and aid the Rev. J. J. Roy, pastor of the French Church of the Church of England in this city, and representing the Mission of the Church of England to the French-speaking population of British North America.

Mr. Roy has been appointed by the committee managing the affairs of the mission a deputation to some of the cities of the United States with a view to obtaining contributions towards



the support of this great work, and it is hoped he will meet with sympathy and success.

(Signed) Wm. Bond, Bishop-elect.

**NIAGARA—Ordination.**—At St. George's church, Guelph, on Sunday, January 19th, the Bishop of Niagara held a general ordination, at which the Rev. Robert Gardiner, missionary at Norval, and the Rev. William B. Cooke, curate of the Ascension church, Hamilton, were ordained presbyters, and Messrs. Charles R. Clark and Reginald S. Radcliffe, who have been acting as lay-readers in the townships of Luther and Amaranth, were admitted to the diaconate. An impressive ordination sermon was preached by Canon Dixon.

**FREDERICTON—St. John.**—St. James's church, built to replace that destroyed by fire in 1877, was consecrated on the 7th of January by the Bishop of Fredericton.

#### THE MEXICAN COMMISSION.

The Mexican Commission held a session in the city of Philadelphia on the 15th and 16th of January, at which all the members were present, with the exception of the venerable president, the Bishop of Maryland, who, to the great regret of his associates, was confined to his bed by extreme illness. The deep interest felt in the work entrusted to them was shown by the long journeys made, at this inclement season, by several of the bishops in order to be present, and by many hours of earnest consideration given to the subject. Knowing that their feelings are shared by the clergy and laity to a large extent, and desiring to make the Church at large acquainted with the information they have received, and the action they have taken, the commission requested and authorized their acting chairman to make a publication relative thereto.

Some months ago a communication was sent on behalf of the commission to Mr. Albert E. Mackintosh, Treasurer of the Mexican Church, containing a series of inquiries touching the present condition, needs, and prospects of the Church, to which answers were solicited. From the reply of that gentleman, laid before the commission, the following extracts are made:

"1. *Q.* What is the present actual condition of the Church, heretofore known as the Church of Jesus, in Mexico?"

"A. The Church of Jesus in Mexico has grown up into an important community of Christians, who worship the Lord in spirit and in truth. Two dioceses have been organized, one in the vale of Mexico and the other with its centre in Cuernavaca. There are also other congregations in Nopala, State of Hidalgo, Puebla, and Vera Cruz, which form centres of Christian work. A constitution has been formed by the clergy which will give a very strong organization to the Church, and at once establish its character throughout the country, and create unity of action in its thorough and earnest Christian work; and there is a remarkable and increased affection growing up daily for the Mexican Church amongst the clergy and its members, which gives great importance to the religious reformation of the people, and gives promising hopes for the future. In fact the Mexican Church, in a very conservative way, is following the model of the primitive Christian Church, and is keeping quite aloof from all distracting modern party questions, maintaining the unity of the faith in the bond of peace with all integrity, and the ancient canonical order."

"a. *Ecclesiastically*, number of ministers and members?"

"There are six ordained presbyters, six ministers who ought to be ordained, several other candidates for the ministry, and a lay-reader to each congregation. There are about 3,500 regular members, and about as many more casual members. The Rev. Dr. Riley, on his return as bishop-elect, has given a fresh impulse to the work, and the church of St. Francis is well attended by a regular congregation."

"b. *Financially*. As to obligations and means of discharging them?"

"The Mexican Church has always had to contend with pecuniary difficulties, as her members are poor, being chiefly artisans and country peasants. The late Mr. Theodore W. Riley, and

his son, the Rev. Dr. Henry Chauncey Riley, most generously protected the Church with large sums at the commencement of the work, and the latter, after his father's death, has continued to disburse all the funds required over and above the appropriations, and disinterestedly works without a salary. This Church is now placed under the fostering care of the Foreign Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, who remit about two thirds of the monthly expenses, which are inadequate to meet the present necessities of the work. To carry out the work in an efficient manner so as to meet the expenses of a theological school which Dr. Riley is organizing, of free schools for boys and girls, of a good boarding-school for young ladies, and to be able to maintain the clergy with competent salaries, etc., I think a round sum of \$25,000 per annum will be required. The Mexican Church will have to depend upon foreign financial aid for many years to come, unless the Roman Catholic clergy listen to the voice of the Gospel and join this reform movement, who would probably lead on several wealthy families towards a purer religion. A man must have peace of mind in his house to be able to dedicate his whole time to study and to all the sacred duties of a clergyman; but this is impossible if he has always to be thinking how he can maintain himself and family. I consider the arrangement of the salaries of the clergy as a very important point for the future welfare of the Church, if the idea is to obtain an educated clergy who will be apt to teach all classes of society. The Rev. Dr. Riley, as bishop-elect, has always supplied the extra amounts which have been required; but he ought to be relieved from this burden by all Christians who have the true faith at heart, as, in fact, he is now unable to do so. If \$2,000 per month can be obtained as a permanent income for some years, I think the Church of Jesus may be placed on a good footing."

"c. *Materially*. As to the number of churches in actual possession?"

"There are three churches in the capital: the church and chapel of St. Francis, the church of St. Joseph, and one in the ex-convent of St. Anthony. Several congregations have built a house of prayer, according to the scanty means they possess."

"d. *Politically*. As to the probable continuance of government protection?"

"At present all Protestants are protected by the laws of the country, and the authorities behave with a tolerant spirit, nevertheless there are some few exceptions. If the Liberal party is wise enough to unite, and holds its ground as hitherto, the Mexican Church has nothing to fear. The Reform laws have separated the Church entirely from the State, and each denomination can establish its own rules and regulations, with the right to appeal to the chief authorities for protection whenever they need it."

"e. *Socially*. As to the standing of the Church in the community, compared with the Romish and Protestant bodies, and the mass of irreligious men?"

"The Mexican Church, socially speaking, is of course still in a small minority as regards the 9,000,000 nominal Roman Catholics, who hold their ground most tenaciously; but as regards other Protestant bodies, the Church of Jesus has a decided majority of members. The people are nominally Roman Catholics, but indifference, infidelity, and spiritualism are increasing to an alarming extent, and are sadly corrupting Mexican society. The organization of the Church of Jesus is more suited to the country than the other denominations, which appear more like secular public assemblies without ceremonies, and perhaps this may be the reason why the Latin race adheres so firmly to the Roman Catholic Church in Italy, Spain, and Spanish America, and even in France, where Protestantism makes such slow progress. A keen observer must soon find out that the sectarian spirit which has thwarted the progress of the Mexican Church from its infancy has prevented many Romanists from becoming Protestants. The Latin race requires liturgical worship, combined with artistical and architectural taste in the church buildings, and good

music and singing. We must always bear in mind that we are endeavoring to reform a Church which has held its sway in Mexico for more than 300 years, and no rapid progress can ensue until the clergy put themselves at the head of the movement, as did the reformers of old in England. Nevertheless, the Mexican branch of the Church has done wonders, considering the fanaticism and opposition it has to contend with on all sides."

"f. *Spiritually*. As a living body, composed of members walking in and with Christ?"

"The bible and Prayer Book are penetrating gradually into Mexican homes, and there is a decided spiritual regeneration silently going on. As soon as all the members of a family firmly adhere to the Church a complete change comes over them; but when only one of the members leaves the errors of Rome, then he or she, as it may be, has to undergo all manner of trials and cruel persecutions. There are too many of such cases to relate, which would make this answer too long. The faith has been so engrafted in the souls of the members of the Church that many have died a martyr's death, without any retaliation whatever on the part of the surviving relatives, who pray on in love for their enemies. The poorer classes, which form the majority of this Church, become more charitable and spiritually reformed in their manners and customs, leaving that low and unbecoming language which is so prevalent in Mexico; and, in fact, it can be stated that the Mexican Church is gradually obtaining the spiritual regeneration of many of the people, which even the Roman clergy are feeling."

"2. *Q.* What statistics can you furnish?"

"A. As already stated, there are three churches in the capital, which must have cost in their time at least \$1,000,000. There are about 3,500 regular members, two Sunday-schools, and six free schools in the Diocese of Mexico, and three in the State of Morelos, containing in all more than 500 children; a printing-press which publishes the periodical called the *Truth* every week."

Letters of subsequent dates inform us that a general constitution of the Church has been adopted; that its synods are organized and working efficiently; that the designation of Dr. Riley's episcopal charge has been changed to the Valley of Mexico; that of the Rev. P. Hernandez is Cuernavaca, and that the Rev. Thomas Valdespino had been elected Bishop of the City of Mexico. We are also informed that the repairs of the great church of San Francisco are going onward; and inasmuch as one of the conditions of subscriptions to the expense of these repairs was that Dr. Riley should personally superintend the work and open the church, he had been obliged to remain longer than he anticipated when he left the United States. Mr. Mackintosh thus concludes his last letter, dated December 28th, 1878: "In view of the grand work that the Lord is enabling us to do here, and the difficulties which surround it, it should not be wondered at that we do not press forward everything at once; and we may congratulate ourselves that in no other Roman Catholic country such important results have been obtained in so short a time, on behalf of the Gospel, as in this republic."

The commission adopted the following resolutions:

1. That this commission has learned with the deepest interest, from information furnished and publications laid before us by A. E. Mackintosh, Esq., treasurer, etc., that a constitution has been adopted, and that other important measures have been taken by the Mexican branch of the Catholic Church militant for the complete organization of the same, in agreement with the specifications of the covenant, and that official documents in confirmation of these measures will soon be forwarded by the general synod of said Church.

2. That this commission, awaiting such documentary information, earnestly request the general synod, with other documents, to present, first of all, copies of the requisite offices for the Holy Communion and for Holy Baptism; and, second, the testimonials heretofore agreed upon of election or designation of bishops, confirmed by notarial authentication.

3. That we shall be gratified to receive a copy of the constitution of the Mexican branch of the Catholic Church militant, authenticated in a similar manner.

4. That our chairman is requested to communicate these resolutions, with such remarks as he may think proper to add, to the Rev. Dr. Riley, to the General Synod, through the Rev. Senor Perez, its secretary



and to Mr. Mackintosh, treasurer, and any other members of the Mexican Church.

5. That this commission, in a deep sense of its great responsibilities, will endeavor to be instant in prayer in behalf of the persecuted Church in Mexico and its bishops elect; at the same time asking for prayers in behalf of our own Church, that it may not be found wanting in extending sympathy and requisite succor to a sister Church in its present condition of suffering and necessities.

The above is given to the Church by direction of the Mexican Commission.

ALFRED LEE.

Wilmington, Del., January 20th, 1879.

#### RHODE ISLAND.

**CHOIR FESTIVAL.**—The church choirs of this diocese intend to hold a choral festival in St. Stephen's church, Providence, on the evening of Thursday, February 6th. The committee which has the matter in charge has departed from the usual order and purposes to make this celebration a service of song rather than a sacred concert. Arthur Sullivan's *Te Deum* in D will be sung after the first lesson, and the *Magnificat* in C, by Attwood, after the second lesson. After the offertory the anthem, "Send out Thy Light," by Charles Gounod, will be sung. The other parts of the service will be quite simple, consisting of hymns from the Hymnal. The bishop of the diocese is expected to make an address, and one of the clergy will deliver a sermon appropriate to the occasion. It is confidently hoped that this first effort, undertaken amid many discouragements, will help to promote a purer and more reverent taste for Church music in the diocese. Mr. W. H. Daniell, choir-master of All Saints' church, Providence, has been chosen as conductor, and Mr. Stanley, organist of Grace church, Providence, will preside at the organ. The choirs that have consented to take part in the festival have been practising for some time past, and will undoubtedly furnish a musical service such as has never before been heard in Providence.

#### CONNECTICUT.

**ARCHDEACONRY OF LITCHFIELD.**—The next meeting of this archdeaconry is appointed to be held on Tuesday and Wednesday, February 4th and 5th. The order of exercises will be as follows: On Tuesday, a business meeting at the rectory of Trinity church, Thomaston, 2:30 P. M., and missionary meeting in Trinity church, 7:30 P. M. On Wednesday there will be a celebration of the Holy Communion in St. Peter's church, Plymouth, at 10 o'clock A. M. A full attendance is requested.

H. I. BODLEY,  
Secretary and Treasurer.

#### NEW YORK.

**NEW YORK—Woman's Auxiliary to the Board of Missions.**—In an article in THE CHURCHMAN of January 11th a detailed statement was given of the objects for which the New York Committee on Work for Foreign Missionaries is laboring. At the January meeting of that committee the attention of the members was called to the report of Dr. Bunn, of Wuchang, China. This report states that no less than 9,649 patients were treated during the past year at the hospital and their own homes. The present accommodations at the hospital in Wuchang are altogether too straitened, many patients having to sleep on the verandah, while others have constantly to be denied, and operations declined for want of room. Especially is there no provision made for the care of women and children.

It is to supply this latter need that the members of the Committee on Work for Foreign Missionaries have decided to raise this year, if possible, \$1,500, the sum required to build an additional wing to the present hospital. Dr. Bunn has been for four years in China laboring faithfully and earnestly, and in addition to his work among the sick, is training three native medical students to assist him.

As Wuchang is 600 miles from the sea-coast, its foreign population is comparatively small, and therefore it appeals more directly to the benevolent in this country for help in this most important work. It is felt that all who know what blessings modern surgery and medicine bring to the homes of the poor in this our favored land will be anxious to confer the same blessing on the suffering poor in Wuchang. Under the charge of a Christian physician, this

work ministers not only to the bodies, but also to the souls of the Chinese; for it has been found to be by far the most successful means of bringing them under the influence of the Gospel.

Further information in regard to this work may be obtained from Mrs. J. A. Scrymser, first vice president of the committee, No. 142 East 18th street, New York city.

N. B.—As the general work of the hospital and mission must continue, it is hoped that contributions to the object here presented will be over and above all usual gifts.

**The Case of the Shepherd's Fold.**—In the case of the Rev. Thomas M. Peters, D.D., and others against the Rev. Edward Cowley and others, the Supreme Court has decided in favor of the defendants. The issue was, which of the two parties was legally entitled to the management of the Shepherd's Fold, an institution for orphan and destitute children.

**Festival at the Almshouse.**—On the feast of the Epiphany the annual festival, usually held at Christmas time, was celebrated at the almshouse. A brief service, with the singing of carols and chants, was followed by the distribution of the usual gifts of fruits and provisions, and about thirty of the female inmates were presented with warm hoods by the missionary's wife.

**Chapel of the Holy Saviour, 25th Street and Madison avenue.**—This church will be reopened for services on Sunday morning, February 9th, at eleven o'clock.

**Anniversary of the Niobrara League.**—The Niobrara League, a branch of the Woman's Auxiliary to the Board of Missions, held its sixth anniversary on the evening of Sunday last, January 19th, in the church of the Transfiguration, Twenty-ninth street, near Fifth avenue. Through the kindness of the rector, the Rev. Dr. Houghton, who is also chaplain of the league, this church has always been open, year after year, for its public services; and the Sunday-school room of the church has been freely placed at the disposal of the delegates for their regular meetings, held on the first Thursday of every month through the winter, at 11 o'clock A. M. The place has thus become familiar to the many friends of Indian missions; and the anniversary, when the Bishop of Niobrara is welcomed and tells his annual story to attentive listeners, has become an occasion of widespread and increasing importance in this city of varied and conflicting interests. Every anniversary has thus been marked by a certain measure of success; but no one who has been present at all would fail to pronounce the last the most successful of the whole.

Six years ago the secretary of the Woman's Auxiliary called together a little band of ladies, only a few of whom were known to have any knowledge of the subject under consideration, and suggested the formation of a society in aid of Indian missions—the most unpopular cause, as one of them afterward told her, that could have been at the time advocated in the city of New York.

Now, under its efficient president, Mrs. J. J. Astor, thirty-eight parishes of the diocese are banded together, and are represented in the league by regularly-appointed delegates; the contributions for last year amounted to nearly \$7,000; and that the cause for which the league was called into being has firmly rooted itself in the hearts of the people was abundantly shown on Sunday evening by the exceedingly large congregation assembled in its interest, made up of the most intelligent and thoughtful Churchmen and Churchwomen, and representing the best workers and many of the most liberal givers in a majority of the principal families of the city.

The opening part of the service was read by the Rev. Mr. Courtney, of St. Thomas's church, the lesson by the Rev. Dr. Potter, of Grace church, and the prayers by the Rev. Dr. Twing, secretary of the domestic committee. The bishop of the diocese then introduced the Rev. Mr. Courtney, who prefaced the regular address of the evening by some most eloquent and well-considered remarks on the importance of Indian missions and the effects that might be expected from them. He was followed by the Bishop of Niobrara, who portrayed in a graphic manner, never to be forgotten by his hearers, the work of the mission-

aries in his jurisdiction, the hardships they encounter, the trials they undergo, and the blessed and happy results that are given them in many instances as a reward for their labors. The Bishop of Nebraska and Dakota was also present in the chancel, but took no part in the service. The large congregation joined heartily in singing the familiar hymns, "All hail the power of Jesus' Name" and "O Spirit of the living God," and the Doxology during the Offertory, and separated, after the benediction had been pronounced by the venerable and venerated bishop of the diocese, feeling that such a missionary meeting was one good to attend, and long to be remembered.

It is possible that arrangements may be made, under the auspices of the league for other meetings, similar in character, in different churches of the city during the present winter.

#### LONG ISLAND.

**BROOKLYN—Church of the Ascension.**—The chancel of this church, in the eastern district (the Rev. C. Ellis Stevens, rector), is being decorated in polychrome, according to very rich designs.

**Sunday-School Convocation.**—The second meeting of the Sunday-school convocation of the diocese, for the present season, was held on Monday evening, January 20th, in Emmanuel church, Brooklyn. A short service of prayer and praise was conducted by the bishop, who presided, and introduced as the essayist of the evening the Rev. N. Barrows, rector of St. John's church, Huntington. The subject was "The Sunday-school in its Relation to the Family." The family, said the reverend speaker, began with the earliest times. It was established by Divine authority. The object of the family relation is to train us for heaven. In early times the family training was oral. Nature and parental affection prompt us to train up our children in the fear of the Lord. The family training gave the main security and power to religion among the Israelites. This made of some heroes, like the Maccabees; and holy youth, like Timothy. Parents are not to be the only teachers. The Church is God's larger household, and pastors are its head. It was formerly and is still the office of the Church to direct god-fathers and godmothers to see that the children are trained up in godliness and brought to the bishop to be confirmed. Parents and sponsors cannot teach what they please, but are bound to use that instruction which the Church authorizes. It is only recently that any but these divinely authorized means has been put to use.

The Sunday-school has taken the place of the ancient catechetical instruction. It is not a Divine institution, but is purely voluntary. It has called out a great deal of ability and labor, and has accomplished much good. It is a practical necessity, and we must not criticise it, but should seek to improve it. If, however, it puts itself in the place of the parent or pastor, it is an impertinence and an intrusion. Nothing should be taught except what is authorized by the pastor. The work or aim should be to bring children to Confirmation. Children must be taught that they are born again, and are not to become the subjects of mysterious conversion, but are to pray for grace that they may do their duty as baptized Christians. In these times of loose morals children need to be taught the Ten Commandments. They must be urged to imitate Christ, to study and learn the Sunday lesson. The Divine ordinance of worship must not be put aside for the sake of the Sunday-school. The children must be taught to worship with the Prayer Book, otherwise they form no consistent religious habits, and when grown may stray away. If rightly and practically used the Sunday-school may be efficient for much good, and what it has done is really only the beginning of what it will do under the blessing of Christ and the wise lead of the Church.

The bishop commended the essay, and spoke briefly of the evil influence resulting from the decay of family religion which has been apparent in many quarters. He urged the vital importance of maintaining household worship and the guiding influence of the parents.

#### CENTRAL NEW YORK.

**SYRACUSE—Calvary Church.**—A new Bible-class and reading room for the members of the men's Bible-class of this church was opened re-



cently by the bishop of the diocese. The room is in a building belonging to Mr. N. H. Graves, who gives the room for its present use, and has contributed largely toward the expense of furnishing it.

On the morning of the opening the members of the class met at the church and walked to the room in procession, where they were welcomed by the bishop and the teacher, and Evening Prayer was said, with special lessons and collects. The bishop then addressed the men, urging them to let this room be the half-way house leading them up to the throne of God, and telling them that as they listened to the Bible lesson to be given there from Sunday to Sunday, they must feel that this and every effort of the Church of Christ was intended, with God's blessing, to lead them on towards heaven. The service closed with the hymn, "The Church's One Foundation is Jesus Christ her Lord." After general conversation all sat down to a lunch prepared by the wives of the members of the class.

On Friday evening, January 14th, a business meeting was held, to elect permanent officers and to adopt rules. For the present the room is to be opened every evening through the week for reading, debating, music, and lectures; the Bible lesson will be given at half-past two every Sunday afternoon. Before the meeting closed several honorary members were elected, and a hope is entertained by the members of the class that these persons will sometimes give them a lecture that may at once interest them and open up to their minds new fields for inquiry.

#### WESTERN NEW YORK.

**BOARD OF MISSIONS.**—At the last meeting of the diocesan board of missions the financial secretary reported that the total receipts of the board, from the beginning of the conventional year to January 13th, were \$5,759.01, and the total amount paid to missionaries was \$6,399.66. The treasury was overdrawn on the 13th of January, therefore, \$640.65.

**BUFFALO—Church Charity Foundation.**—The anniversary meeting of this institution was held in St. Paul's cathedral, on the evening of Sunday, January 12th, the bishop presiding. After Evening Prayer the bishop made a brief address, and the annual report of the managers of the foundation was read. During the last year eighty-three beneficiaries have been maintained. There have been nine inmates in the old ladies' ward, two of whom have died. The orphan ward received thirty-three children, having cared for seventy-four during the year. Of this number, one died, and twenty were regularly dismissed, leaving fifty-four inmates of the ward at the date of the report.

Of the financial condition of the institution the report says: "Notwithstanding the depression incident to business embarrassment and stagnation the Home has been very generously sustained during the year just closed. Particularly have we to be grateful for the liberality manifested during the last quarter, and more especially for the bountiful supplies of money, food, and clothing generously donated in November. The real estate remains much as reported at the close of last year, having, with all other landed property, diminished somewhat in value. The heavy taxes and the interest upon our mortgage debts are a source of perpetual embarrassment. The board have resolved, if possible without too great a sacrifice, to dispose of the large lot on the avenue, and thus relieve the corporations of the heavy burden annually paid out of their liberality for taxes. The hope is also indulged that something can be done to relieve the Home from paying annually \$770 for interest upon the mortgage debt. More than \$2,000 of your generous contributions is paid yearly to purposes other than for the maintenance of the Home. The managers purpose making a strenuous effort to remedy this oppressive burden in the way of extraordinary expenses. Everything which has heretofore been urged in favor of building a suitable structure upon the circle, and thus cutting off an annual tax of \$500, as well as providing more ample accommodation, could be again urged with increased force. Reference may be had to the language held by the board on this subject of building in the two preceding annual reports."

The receipts of the foundation during the year were \$8,092.45, and the expenditures \$8,516.46, leaving a balance in the treasury of \$175.99. The cost of its beneficiaries was \$1.47 per capita each week.

**St. Philip's Church.**—The property of this church has been foreclosed and bought in by the bishop. This church was at one time held by the Rev. O. Witherspoon, who was obliged, on leaving the diocese, to deed it to the vestry of St. Philip's, for the use of colored people. They refused to transfer it to the trustees of the parochial fund, mortgaged it, and, through inability to pay interest, have lost it. The other parishes have, through the bishop, signified their willingness to pay the interest, and the parish is asked only to provide for the warming and lighting.—*Home Church Work.*

#### NEW JERSEY.

**APPLICATION FOR ORDERS.**—Mr. Thomas McClintock, recently a Methodist minister located at Palmyra, has applied to be received as a candidate for Holy Orders in this diocese.

#### NORTHERN NEW JERSEY.

**PATERSON—St. Paul's Church.**—The renovated chancel of this church (the Rev. Dr. T. A. Starkey, rector) is greatly admired for its tasteful and church-like appearance, and its good effect upon the interior of the edifice. The altar, with its reredos, rests upon a broad platform. The face of the altar is ornamented with a text in raised letters; on the retable stands a handsome brass cross, and vases of the same metal; and on the altar itself a book-stand, also of brass. At the right of the altar is the bishop's large chair, without mitre or other episcopal insignia. A credence table and three sedilia complete the furniture of the chancel; all the woodwork, including wainscoting, being of butternut. The furniture outside the chancel rail consists of two stalls and the pulpit, in wood. On the gospel-side is the lectern of brass, large and exquisite in design, as is also the font cover, with its unique and singularly effective brass work. The floor of the chancel and platform is covered with a rich crimson carpet; and the chancel is lighted by a corona and brackets.

Many of the pieces of furniture were gifts of individuals, in memory of relatives gone to their rest. The improvement was made under the direction of Mr. Congdon, architect. The greater part of the work was done by the Messrs. Lamb, of New York city.

**Church of the Holy Communion.**—The Rev. Mr. Pelletreau, who has recently become rector of this church, has been cordially received by the congregation. Should Paterson once more become as prosperous as it has been before, there is every provision for growth and increased prosperity in this parish.

#### PENNSYLVANIA.

**PHILADELPHIA—Formation of a New Parish.**—On the evening of Thursday, January 16th, the mission which has been holding services in rooms on the corner of Twentieth and Poplar streets, was organized as a parish, under the title of St. David's church. The consent of the bishop to the formation of the parish was announced, after which a provisional vestry was chosen, composed of Messrs. E. Lewis Reece, Samuel Rogers, M. Veale, William Tardif, Jr., Albert Burroughs, Henry Budd, Jr., and Samuel H. Smith.

The vestry then held a meeting and elected to the rectorship of the parish the Rev. Dr. John W. Claxton, lately rector of the church of the Advocate in Philadelphia.

#### CENTRAL PENNSYLVANIA.

**CONVOCATION OF WILLIAMSPORT.**—This convocation met on Tuesday evening, January 21st, at 7:30 P. M., in Christ church, Williamsport, the Rev. Dr. J. H. Hopkins, rector. After Evening Prayer the Rev. S. S. Chevers delivered the convocation sermon.

On Wednesday, at 9 A. M., at the business meeting, the following appointments were made: The next meeting of the convocation to be held at St. Matthew's church, Sunbury, July 8th; the Rev. J. H. Black, convocation preacher; the

Rev. J. McBride Sterrett, alternate; the Rev. William Morrall, Wednesday morning preacher; the Rev. William Marshall, alternate; the Rev. John Hewitt, essayist; the Rev. John London, alternate.

The Rev. John Hewitt read a paper on the question, "How may we Interest all our People in the Work of Church Extension, and Secure their Aid in its Behalf?"

At 10 A. M. the ante-Communion service was said by the rector of the church; the Rev. J. Milton Peck preached, and the dean celebrated the Holy Communion, assisted by the rector and the Rev. William Marshall.

At 3 P. M. the Rev. Louis Zahner read an instructive essay on "The Union of the Visible and Invisible in the Church."

The Rev. Dr. Hopkins read and presented the following memorial: "We, the undersigned clergy and laity of the convocation of Williamsport, do hereby respectfully ask the constitutional consent of the Bishop and Convention of Central Pennsylvania to the erection of a new diocese, to consist of the counties of Lycoming, Clinton Centre, Tioga, Potter, Northumberland, Moutour, Columbia, Union, and Snyder, being the same which now, by canon, form the Convocation of Williamsport."

An amendment expressing the desirability of a new diocese, but approaching the question in a different mode, being first put and lost, the above memorial was adopted, and received the signatures of a majority, not only of those present, but of the entire number of the clergy of the convocation.

A short service was held at 7:30 P. M., after which the Rev. Joseph M. Turner, head-master of the diocesan school at Reading, addressed the congregation. The rector and the Rev. J. Milton Peck also spoke in commendation of the school. The Rev. H. H. Hewitt and the dean made missionary addresses.

Fourteen of the clergy were present at the meeting of the convocation.

#### VIRGINIA.

**HANOVER—St. Martin's Parish.**—This old parish has shown many signs of life within the past few years. A little while ago it was on the list of decaying parishes. Its position during the late war was immediately in the path of both armies, and it suffered almost to obliteration in consequence. Since October, 1876, improvements have been made in the rectory, the "glebe" farm, and the two old churches, at a cost of several hundred dollars. Besides this two promising missions have been organized. At one of these (Hanover Junction) a beautiful little church has been built and paid for. On the eighth of December last the bishop of the diocese consecrated this church under the name of St. Martin's church. On the evening of the same day the bishop administered confirmation in the old colonial parish church ("Old Fork"), when eleven candidates were presented. Eight months before the bishop confirmed twenty-three in this church, making a total within nine months of thirty-four.

The Rev. Robert Douglas Roller is still in charge of the parish, with his address at Verdon, and not at Darien, Ga., as Whittaker's "Churchman's Almanac" announces.

#### NORTHERN TEXAS.

**FORT WORTH—St. Andrew's Church.**—With the aid of the board of missions this parish has supported a clergyman, the Rev. W. W. Patrick, since October, 1878. Much interest is manifested in parish work by the congregation, but they are unable to contribute more money than is sufficient to pay current expenses. The parish is in its infancy, and many things are needed by it. The rectory is very small, and should be enlarged; a church bell is greatly needed; the Sunday-school has no library; and a parish school would be a most efficient aid to the rector, and \$500 would enable him to set it in successful operation. Contributions may be sent to the Rev. W. W. Patrick, Fort Worth, Texas, and will be promptly acknowledged.

#### TENNESSEE.

**CONVOCATION OF NASHVILLE.**—The second meeting of this convocation was held in St.



Barnabas's church, Tullahoma, from Wednesday, January 15th, to Saturday, the 18th. The Holy Communion was celebrated every day at 7:30 A. M., and Morning and Evening Prayer were said, with sermons, on each day of the meeting. The morning sermons were delivered by the bishop and the Rev. Drs. Wilmer and Shoup, on the several aspects of the priest's life; and the evening sermons by the Rev. Messrs. James, Harrison, and Jaeger, and the Rev. Dr. Du Bose, on sin, repentance, conversion, and sanctification.

At one of the sessions of the convocation the following resolutions were adopted, together with one commending the Columbia Female Institution:

*Resolved*, That in the opinion of this convocation our clergy too little urge upon parents the importance of sending their sons to the University of the South; that we know of no institution so deserving of support upon its own merits, and that its efficiency was never greater than at the present time.

*Resolved*, That the bishop of the diocese be requested to present this matter to the diocese at large.

#### SOUTHERN OHIO.

CINCINNATI.—The Church Association of Cincinnati has been converted, for greater efficiency, into the Missionary Association of the Protestant Episcopal Church of Cincinnati and Vicinity. The clergy and vestries of fourteen organized parishes are *ex officio* members, and the bishop the chairman.

St. Luke's chapel, founded a few years since as a mission of St. Paul's Church Guild, and the chapel of the Redeemer, both under the care of the Rev. J. M. Kendrick, are the present charge of the association. The largest Sunday-school work is in this mission field. St. Luke's chapel, purchased last summer from the German Reformed for \$10,000, and repaired and improved, was consecrated on Sunday, December 29th.

A well known Baptist minister of this city has just applied for Orders to the bishop of the diocese.

A clerical club, consisting of clergy in Cincinnati and vicinity, including Covington and Newport, has recently been formed. Its object is a monthly social and literary reunion. Questions of present importance to the Church are discussed.

#### MICHIGAN.

DETROIT—*Emmanuel Church*.—The rector of this church (the Rev. J. T. Webster) being out of health, the vestry has granted him leave of absence until April 1st, continuing his salary, and providing for the services, during his absence. Some members of the congregation have also paid Mr. Webster's expenses to and from Florida, whither he has gone to recruit his health.

#### WISCONSIN.

##### BISHOP'S APPOINTMENTS.

The bishop has made the following appointments for services and visitations. He would be pleased that arrangements should be made at every morning service, on Sunday or holy day, for the celebration of the Holy Communion. And he will always consider it a great privilege to catechise the children of the Sunday or parish school.

##### FEBRUARY.

- 4 and 5, Janesville; Madison convocation.
- 9, Septuagesima Sunday, Neillsville.
- 10-14, LaCrosse convocation.
- 16, Sexagesima Sunday, Black River Falls.
- 17, Monday, Eau Claire.
- 18, Tuesday, Chippewa Falls.
- 19, Wednesday, Menomonee.
- 20, Thursday, Baldwin.
- 21, Friday, Hudson.
- 23, Quinquagesima, Richmond; Star Prairie.
- 24, Monday, River Falls.
- 25, Tuesday, Prescott.
- 26, Ash-Wednesday, Trenton.
- 27, Thursday, Ellsworth.

#### FOND DU LAC.

##### BISHOP'S APPOINTMENTS.

The bishop has made the following appointments for services and visitations. He requests that at every morning service preparation be made for the celebration of the Holy Communion. He will be glad, wherever practicable, to meet

and catechise the children. He asks that the offerings at each visitation service be devoted to the Bishop's Fund for the education of candidates for Holy Orders, and for pious and charitable purposes not provided for by the canons, and that these offerings be as liberal as possible.

##### FEBRUARY.

- 3, Monday, Nashotah.
- 16, Sexagesima, Plymouth.
- 18, Tuesday, Oneida.
- 19, Wednesday, Depere.
- 23, Quinquagesima, Waupun; Oskfield.

##### MARCH.

- 9, Second Sunday in Lent, Oshkosh, Grace; St. Paul.
- 12, Wednesday, Butte des Morts.
- 13, Thursday, Omro.
- 14, Friday, Poygan.
- 16, Third Sunday in Lent, Berlin.
- 23, Fourth Sunday in Lent, Markesan; Kingston; Marquette.
- 30, Fifth Sunday in Lent, Appleton; Neenah; Menasha.
- 31, Monday, Waupaca.

##### APRIL.

- 1, Tuesday, Grand Rapids.
- 2, Wednesday, Grand Rapids.
- 3, Thursday, Waupun.
- 6, Sixth Sunday in Lent, Stevens Point.
- 11, Good Friday, Oshkosh, Trinity.
- 12, Easter Eve., Fond du Lac.
- 13, Easter, Fond du Lac.
- 20, First Sunday after Easter, Ripon; Rosendale.
- 24, Thursday, Chilton.
- 27, Second Sunday after Easter, Sheboygan; Sheboygan Falls.
- 29, Tuesday, Abnapee.
- 30, Wednesday, Sturgeon Bay.

##### MAY.

- 4, Third Sunday after Easter, Manitowoc; The Branch.
- 11, Fourth Sunday after Easter, Marinette; Peshtigo; Oconto.
- 18, Fifth Sunday after Easter, Green Bay, Christ church; St. James's, Fort Howard.

#### QUINCY.

PEORIA DEANERY.—A meeting of this deanery (the Rev. John Benson, dean) was held in St. Paul's church, Peoria, on Wednesday evening and Thursday, January 8th and 9th. Evening Prayer was said on Wednesday evening by the bishop of the diocese, assisted by the rector of the parish (the Rev. Mr. Morrow) and the Rev. Messrs. Benedict, Holcomb, and Rudd. The sermon was delivered by the Rev. Dr. Lloyd.

On Thursday, at 9 A. M., there was a celebration of the Holy Communion, after which the board of missions met; and immediately succeeding their session a business meeting of the deanery was held.

In the evening, at 7:30, a missionary meeting was held. The subject assigned for discussion was "The Duty of Churchmen to Extend the Kingdom of Christ." The Rev. Mr. Holcomb, dean of the Rock Island Deanery, opened the discussion with an address; the Rev. Mr. Rudd, secretary of the diocesan board of missions, gave the reasons why the duty which was being discussed rests upon Churchmen; the Rev. Mr. Chamberlain explained when this duty was to be done, and the bishop pointed out how the work was to be carried out.

#### PERSONALS.

- The Rev. F. M. Bird's address is Waterloo, Iowa.
- The Rev. T. Lewis Banister's address is St. Mary's City, St. Mary's county, Md.
- The Rev. P. Voorhees Finch has resigned the rectorship of St. John's church, Denver, Col., to take effect at Easter.
- The Rev. Charles A. Gilbert has removed to Key West, Fla. Address accordingly.
- The Rev. Francis Gilliat's address is Pittsford, N. Y.
- The Rev. George G. Hepburn's address is Eatontown, N. J.
- The Rev. John F. Herrlich has accepted the rectorship of St. Mark's Memorial church, Tarrytown, N. Y. Address accordingly.
- The Rev. George H. Higgins's address is Galesburg, not Danville, Ill.
- The Rev. J. Sydney Kent has resigned the rectorship of Christ church, Cuba, N. Y., to take effect at Easter.
- The Rev. Francis Mansfield has been elected to the rectorship of Trinity church, Southwark, Philadelphia, Pa.
- The Rev. Peter A. Morgan is in charge of St. Augustine's mission, Brooklyn, N. Y. Address, No. 587 Baltic street.
- The Rev. Charles Morris has accepted the rectorship of Grace church, Happendale, Ky. Address accordingly.
- The Rev. Dr. Robert B. Sulton has accepted the rectorship of St. Barnabas's church, Greensboro, N. C. Address accordingly.
- The Rev. Harry Thompson's address is Nashotah, Wis.
- The Rev. G. F. Williams's address is Port Tobacco, Md.

## NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

#### DIED.

After long and severe suffering, on the early morn of January 21st, "Doris," the first occupant of the "Churchman Cot," St. John's Hospital, Brooklyn, L.I., entered into rest.

Near Marion, Ala., on the 5th of January, 1879, Miss MARY E. WALTHALL, aged 50 years.

Entered into rest, on Thursday, December 19th, 1878, at Etomah Cliffs, near Cartersville, Georgia, WILLIAM HENRY STILES, aged 44 years.

Also, at her residence, near Cartersville, Georgia, on Tuesday, January 7th, 1879, Miss CATHERINE MACKAY, of Savannah, Ga.

Departed this life, at Ticonderoga, N. Y., January 15th, 1879, in the true faith and fear of Christ's holy name, MARY ANN PALMER, wife of the Rev. Wm. H. Cook, aged 66 years.

At St. Louis, Mich., January 2d, 1879, after a lingering illness, HENRY LAURENS FENFIELD, formerly of East Saginaw.

Entered into rest, at Albion, N. Y., December 22d, 1878, Mrs. HARRIET J. HARRINGTON, relict of Charles A. Harrington, aged 57 years.

In New York city, on Saturday, January 18th, 1879, LELAND CRANDALL, in the 74th year of his age. Remains were interred at Greenwood.

At Bovina, Miss., of yellow fever, MILTON H. BIGELOW, of Vicksburg, Miss., formerly of Redwood, N. Y., aged nearly 42 years.

Departed to be with Christ, on Friday, January 24th, at the rectory, Norwood, Nelson Co., Va., the Rev. Edmund Withers, in the 61st year of his age.

On Thursday, January 16th, 1879, at 1:30 P. M., in Portsmouth, Va., BARNES CLAGETT, infant son of the Rev. Revery and Edith Estill, aged 1 year and 4 days.

Entered into life, on January 20th, 1879, at Philadelphia, Pa., GEORGE HERBERT GREENLEAF, aged 45 years, son of the late Rev. P. H. Greenleaf, D.D. "Tender and true."

On Saturday, January 4th, 1879, of membranous croup, PAUL, only child of the Rev. D. Estaing and Saran Margaret Jennings, of Fiskdale, Worcester Co., Mass., aged 2 years, 1 month, and 6 days.

Entered into rest, at Branford Conn., Friday, January 17th, 1879, Miss SARAH T. CURTISS, aged 33 years. Founder of the infant-class of Trinity parish, faithful teacher of a private day-school, loving daughter, sister, and friend, energetically doing whatsoever her hands found to do, and dying with a smile on her lips, she now rests from her labors, and her works do follow her.

On July 21st, 1878, of fever, GRACE PERCIVAL, eldest daughter of the Rev. Dr. J. Percival and A. M. Percival, of New Orleans, aged 8 years and 8 months.

Also Mrs. A. M. PERCIVAL, wife of the Rev. Dr. J. Percival, of New Orleans, 1:40 P. M., First Sunday after the Epiphany, A. D. 1879.

Entered into rest, after a long and painful illness, at his residence in St. Louis, on the 7th day of January, 1879, JAMES G. WENDOVER, in the 38th year of his age.

#### OBITUARY.

Entered into rest, on Christmas-day, 1878, the Rev. URIAH SCOTT, D.D., of New York, aged 58 years and 15 days.

A native of the city of Lincoln, England, Dr. Scott became a resident of the United States in 1755. At the time of his death he had been rector for many years of the church of the Redemption, New York city. He was known to be a man of unusual talent, of untiring energy, and of fervent piety. He devoted himself unreservedly to the work of the sacred ministry, and was in labors abundant. His most earnest preaching was enforced by faithful living; and his memory will long be treasured, and will, we believe, bring forth good fruit to the honor and praise of God.

The Rev. J. N. Galleher, D.D., rector of Zion church, will preach in St. Peter's church, West Twentieth street, on Sunday evening, February 2d, at 7:30 o'clock.

#### ACKNOWLEDGMENTS.

The undersigned has received the following sums for the American memorial to Kieble: Matilda Otto, \$5; C. C. Gries, \$1.

HENRY C. POTTER.

New York, January 27th, 1879.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATLACK, 1224 Chestnut street, Philadelphia.

#### THE SOCIETY FOR THE INCREASE OF THE MINISTRY

needs immediate contributions to enable it to fulfil its obligations to students in school and college.

We need \$3,000 in the month of January. Will not the faithful friends of the Society, and those "whom God hath blessed" with abundance, give liberally to this important work?

Remittances and applications may be addressed to the Rev. H. W. SPALDING, Corresponding Sec'y,

or the Rev. F. D. HARRIMAN, 179 Seymour street, Hartford, Conn.



## LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

## THE ELDER DR. BEASLEY.

To the Editor of THE CHURCHMAN :

A correspondent in your last number, referring to the death of Dr. Beasley, gives him credit for an authorship which is due to his father, who died in the year 1845. Dr. Beasley, so tenderly mentioned by your correspondent, is very dear to the memory of all who knew him. But few men in the ministry could call from their bishop such commendation for fidelity in their sacred calling as Bishop Stevens bestowed upon him at his funeral.

His father was the author of the able defence of Church doctrine and Bible truth referred to. To my surprise I cannot lay my hand, at this moment, on the pamphlet. I think I am safe in promising your correspondent one very soon.

The author was the bosom companion and friend of the late Bishop Hobart. They were classmates and tutors together at Princeton College. Their mutual love was like that of David and Jonathan. A most touching and beautiful tribute to their early attachment may be found in Dr. Beasley's dedication to Bishop Hobart of his "Search of Truth," a book which has been highly praised by professors of foreign universities.

Dr. Beasley wrote a memoir of the life and writings of Dr. Samuel Stanhope Smith, the seventh president of Princeton College, to whom Bishop Hobart and himself were warmly attached. It was prefixed to two volumes of Dr. Smith's sermons. The venerable Dr. McLean, in his history of the College of New Jersey, says: "The author of the memoir did not attach to it his name, nor does his name appear upon the title-page of the sermons as their editor; but it is known that to the Rev. Dr. Frederick Beasley, an eminent minister of the Protestant Episcopal Church, once a pupil and for many years an intimate friend, we are indebted for this generous and earnest tribute to the talents, learning, piety, and usefulness of his preceptor."

B. WILLIAMSON.

Elizabeth, N. J., January 20th, 1879.

## "ETERNAL JUDGMENT."

To the Editor of THE CHURCHMAN :

In your courteous notice of my sermons on this subject you say "the author argues against the belief in a possible probation after death, and for the endlessness of punishment." In both respects this may give some an erroneous idea of my scope and object. I am not anxious to prove or to disprove either the possibility of a probation after death, or the eternity of torment. I do not, in this pamphlet, affirm or deny either.

Will you allow me to speak for myself from pages 6, 7, 8, 11, and 12 of the pamphlet?

"Only indirect evidence can be culled from Scripture, and this from a very few passages, of any probation offered after death, and none at all of any to be offered after the judgment is set and the books opened. I call your attention to this, especially, for it seems to have been, very strangely, in much that has been said and written on this subject, ignored or overlooked. All the evidence of any new chance offered after death, to those who have died in their sin, is all of it drawn from what is said to have been done for them between death and the final judgment. The two chief—I think I may say the only—passages that can be said to furnish anything like affirmative testimony to this point are those well-known verses of St. Peter (I. Peter. iii. 19, and iv. 6). . . . The meaning is by no means clear; but if it be

all that has been claimed for the probability of a new probation after death to some afforded, the fact has been strangely overlooked that this is done before the great day of judgment and not after.

" . . . No! if there be any probation beyond the grave, it must be before the eternal judgment is pronounced. I do not deny, I do not affirm, that there may be such a new chance for some. I earnestly desire there may be for millions. . . . But the one principle of the Gospel of Christ for which now I plead, for God's truth and for man's safety, is that the judgment, when set and when pronounced, shall be to all 'eternal.'

" . . . The nature of future punishment I do not now discuss. It does not form any part of the Gospel of Jesus Christ.

" . . . My one point now insisted on, as an element in Christian science, as a foundation in Christian doctrine, is, that this "judgment" is age-long, lasting through the age, through which the lost shalt last; and so final, irreversible, eternal."

I will thank you, as you have called attention to my little contribution to this controversy, to allow me to repeat so much from my printed words. SAMUEL BENEDICT.

Cincinnati, January 10th, 1879.

## WESLEY'S SERMON ON CONSTANT COMMUNION.

To the Editor of THE CHURCHMAN :

In reply to the inquiry concerning John Wesley's sermon on constant communion, I would say it is to be found in Vol. 2 of Wesley's Sermons, published by the Methodist Book Concern, New York. He sets forth the importance of constant rather than frequent communicating, and in the preface to it, published by him fifty years after its delivery, he says he has found no occasion to change his statements on the subject.

C. COLLARD ADAMS.

Lanesboro, Mass.

To the Editor of THE CHURCHMAN :

I have in hand a copy of John Wesley's "Constant Communion," a reprint of 1877. At the close is an advertisement, "To be obtained at the bookstore of Mr. Jno. M. Cooper, Savannah, Georgia, or of the editor, the Rev. Samuel Benedict, D.D., rector of St. John's church, Savannah. Price, single copy, 10 cents; 12 copies, \$1.00."

C. S. WILLIAMS.

## PROFESSOR LOWELL'S LATEST WORK.

To the Editor of THE CHURCHMAN :

I do not remember to have seen in your columns any notice of the late volume of the Rev. Prof. Robt. Lowell, entitled "Stories from an Old Dutch Town." It is a new proof of that rare ability of which he has already—at too long intervals apart—given evidence to the world. I remember well the powerful impression of specialized and intense originality made by his first work, "The New Priest in Conception Bay," where Newfoundland was photographed as the framework of a picture of remarkable and vivid interest. After very many years "Antony Brade" broke fresh ground, the entire atmosphere being that of a New England boarding-school of high character. And now we have once more an entirely different tone from either of the others—an old Dutch town, with the traditions of the past century or more clinging closely to the people, and to their thoughts, and language, and ways of doing things; the Dutchness—if I may coin a word—being so perfect that the remnants of the old Dutch families are themselves the first to recognize its truth. And yet the discrimination and delicate analysis and shading of human nature, human character, and human incident, put these quaint

and dear old Dutch folk into perfect harmony with the sympathies of all the rest of the race. There are three distinct tales in the volume, whose only connection is the Dutch thread on which the separate beads are strung. They are all marked by bold incident, quaint coloring, pathos and humor richly mingled and twisted together, and a poetic imagination which transports the reader, in a realizing sense, from fifty to more than a hundred years back, to the slow old days of stage-coach and canal travelling, and even to the quiet sleepiness of country villages in the days of George II., when, notwithstanding, there was as much of love and heartache and heroism and fun and frolic as there is now. I am sure that none of your readers who remember Prof. Lowell's former books will fail to read and enjoy these charming "Stories from an Old Dutch Town."

J. H. HOPKINS.

Williamsport, Pa., January 20th, 1879.

## AN INTERPRETATION CRITICISED.

To the Editor of THE CHURCHMAN :

Will you kindly allow me, through your columns, to join issue with my good friend Dr. Mombert, touching his treatment of the cavillers "who refer to the 10th verse of the 55th chapter of Isaiah" as an instance of the scientific inaccuracy of the Bible, and allege that, as a matter of fact, rain and snow do return to heaven?

All that Dr. Mombert says is both well and interestingly said; but he is a good Hebrew scholar, and he must certainly have forgotten—it is incredible that he never knew—that the "but" in the verse referred to is a mis-translation. The word translated "but" means "unless, except, until," which makes this verse read, "For as the rain cometh down, and the snow, from heaven, and returneth not thither until it watereth the earth," etc.

This meaning of the little Hebrew particle *כי* (*kee*), which is without doubt the "mind of the Spirit" in the passage under consideration, utterly demolishes the "cavillers." And a reference to the LXX., which was what our Saviour always quoted from, will show that this Hebrew word is translated by the Greek *εως*; and this, it will be granted, is cumulative evidence of the accuracy of the above view of the true meaning of this verse.

JOS. S. JENCKES, JR.

Des Moines, Iowa.

## THE FRIDAY FAST.

To the Editor of THE CHURCHMAN :

In answer to your correspondent Sarah K. More's question, of some little time ago, about the observance of the Friday fast, I think the following extract is very apt. The interrogation awakened some considerable interest in my parish and vicinity, so the publication of the extract will greatly oblige.

CHARLES B. CHAMPLIN.

Dunkirk, January 14th, 1879.

If we turn, in our Prayer Books, to the page which immediately succeeds the Table of Lessons, we shall find what is called a Table of Fasts. Under that head there are two days given in the year, Ash-Wednesday and Good-Friday. Immediately after the mention of them comes this heading, "Other days of fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." Under this category we find . . . a weekly abstinence day, which is Friday.

Moreover, the Prayer Book is very explicit upon the observance of every Friday in the year as a day of abstinence, the only exception being when Christmas happens to fall on a Friday. Now the observance of Friday



... is a universal practice of the Catholic world. And the eminent appropriateness of that observance is easily seen when we consider that Friday was the day upon which our sins nailed the Lord of Glory to the cruel cross, and made Him die so bitter a death. Well may we keep Friday as a day of penitence, even as we keep Sunday, the day of our redemption, as a time of rejoicing.

But it is important to notice what is meant by abstinence. . . . It must mean something different from the ordinary observance of the other week days. . . . Observe, the Church distinctly intimates the purpose of the Friday abstinence. It is, that we may be the better prepared for extraordinary acts and exercises of devotion. In other words, Friday is meant to be a day on which we should pray more than we ordinarily pray, deny ourselves more than we ordinarily do, and exercise ourselves in works of mercy more than we ordinarily do. These three things—prayer, fasting, and alms-giving—are the special acts and exercises of devotion which the Church enjoins. . . . A very easy way to determine how Friday ought to be observed would be to ask the question, "How ought the forty days of Lent to be observed?" . . . It is plain that the Prayer Book puts "the forty days of Lent, the Rogation-days, Ember-days, and every Friday" on the same footing, and enjoins the same rule for their observance. That rule involves three simple particulars—special prayer, special self-denial, and special good deeds or works of mercy. When we say special we mean more than the practice of other week-days, which is evidently the meaning of the phrase in the Prayer Book, "extraordinary acts and exercises of devotion."—*The Western Church.*

### THE CHEYENNE FUGITIVES.

To the Editor of THE CHURCHMAN:

It is cheering to note the deep feeling of moral resentment which the treatment of the Cheyennes has stirred up in many of our people, for no good work for the remedy of a great wrong can be done if moral feeling is kept so cool and impassive that it never is guilty of flashing indignation prematurely and upon insufficient or incorrect information.

And yet I was glad to read your short editorial on the Cheyennes in your issue of Jan. 25. The Indians never engaged my interest and affection more than they do at present, but truth is dearer than the Indian; and truth requires me to say that these Cheyennes have been notoriously sullen and seditious Indians; that they were removed from Dakota to the Indian Territory in the interests of peace; and that when last fall they broke forth from their reserve and made for their old haunts in Dakota, they robbed and butchered unoffending settlers in Kansas and Nebraska right and left. I visited them in November in the guard-house at Camp Robinson. They seemed to be well treated. The character of the officer in command of the post, and of the regimental commander, assures me that this was really the case. The statement which I have seen in a newspaper that "the Cheyennes were deprived of food and fire for five or six days, and that the windows were removed from their prison in the intensely cold weather to freeze them into subjection," I cannot from personal knowledge deny; but knowing as I do the officers who had charge of them, it is to me simply incredible. And while, doubtless, in the desperate encounters which have resulted from the effort to intercept and capture the fugitives, many deeds have been perpetrated which every one will lament, the fact that Capt. Wessels was in command convinces me that there was as large a measure of moderation displayed as the desperate nature of the fray would permit.

The facts which should make a deeper impression on us than any one local affray, however bloody, are these:

1. That we try to meet the Indian question by expedients, instead of applying to it great principles.

2. That in order to devise expedients we are quick to make Indians promises which we can never keep.

3. That while we break up the framework of their own social order we leave them destitute of the discipline and protection of those laws which are the framework of ours.

4. That we proclaim to them the excellence of giving up their roving life and of choosing each man a farm for himself, but neglect to adopt that legislation without which the course we commend to them is an impossibility.

From these causes it results that the Indian regards us neither as brave foes determined to vanquish him, nor as straightforward friends bent on treating him with magnanimous justice. He becomes to us what we are to him—a *fickle friend, a fickle foe.*

WILLIAM H. HARE,  
Missionary Bishop of Niobrara.

January 25th, 1879.

### A CORRECTION.

To the Editor of THE CHURCHMAN:

In your issue of January 25th there is a brief report of my remarks at St. Ann's, Brooklyn, and I beg to be allowed to correct a very great mistake in the dates there given.

I said there, as elsewhere, that the first twenty years of our work had been years of patient labor, with but small apparent results, while later we have begun to be richly blessed.

These dates should be from 1837 to 1857 for the former period, generally speaking, and from 1857 to 1877, when the statistics were made up from which I quoted my figures. May I add, as a further encouragement, that the same report speaks of the better class of people now accessible? WM. J. BOONE.

### THE EPIPHANY STAR.

To the Editor of THE CHURCHMAN:

Information is respectfully asked, through the columns of your paper, in regard to the proper position of the Epiphany star, about which there is such a difference of opinion. Should it be placed "one point up" or "one point down," and what is the authority?

E. W. C. HALL.

New York, January 24th, 1879.

### NEW BOOKS.

THE ANNOTATED BIBLE: Being a Household Commentary upon the Holy Scriptures, Comprehending the Results of Modern Discovery and Criticism. By the Rev. John Henry Blunt, M.A., F.S.A., Editor of "The Annotated Book of Common Prayer," "The Dictionary of Theology," etc. [London, Oxford, and Cambridge: Rivingtons. New York: E. P. Dutton & Co. 1878.] Quarto, cloth, pp. 588.

Within a certain sphere of exegesis, and for a certain class of readers—those described in the preface as the "educated, as distinguished from laborious students"—no more useful commentary exists than this. The explanations of the text are clear and to the point, and conservative in their tone. The author is evidently not as ready as some are to make concessions in order to reconcile the teaching of Scripture with what are called the discoveries of science. For example, while admitting that the word "day" in Genesis may mean an undefined period of many years or ages, he thinks that the more obvious interpretation of such an expression would limit it to "the twenty-four hours of which the days within human experience consist." He claims that with God instantaneous creation would be as easy as the more gradual exercise of His almighty power. No one will deny this, yet many will deny the truth of the example which he adduces as an

argument. He says "the Creator's word, when He became incarnate, recreated water instantaneously into wine." The act here referred to was in no sense of the word a creation. The two cases are therefore not parallel.

We are, however, glad to see here a disposition to reassert the authority of Revelation as such. Of late years the general tendency has been to accept all the inductions and theories of investigators and explorers in the field of nature. The popular cry is, "Scripture must be in agreement with science." It is well that the world should hear the other side of the subject, and be reminded of a truth just as important and more evident, namely, that science must be in accord with Scripture.

Therefore we are glad to find in Mr. Blunt's commentary not, indeed, a persistent clinging to the earlier theories of interpretation, but a calm spirit of respect for them, a recognition of the presumption which holds in their favor, until it shall have been overthrown.

This work is especially rich in collateral information. Everything which relates to the literary history of the Bible is here presented in just the way that the student, the seeker after definite knowledge, would desire. The information is admirably systematized and condensed to the proper limit. The author has shown a rare faculty in saying enough, and not too much.

The introduction to this volume, for instance, gives the best and most satisfactory explanation we have ever read of what the Bible is, how the Old and the New Testaments were formed. The history and specimens of the different English versions, as might be expected, is especially interesting. The subject is one to which Mr. Blunt has given thorough study. "The Trustworthiness of the Bible in its Present Form" is a timely chapter, and will serve as a good antidote to the growing scepticism on that subject. We would also mention the chapter on "The Liturgical Use of the Holy Scripture." The information given on this point will be new to many, and useful to all readers. This commentary is adapted to the special needs of our age. It is designed for scholars and for the intellectual wants of the times in which we live.

METALS AND THEIR CHIEF INDUSTRIAL APPLICATIONS: Being, with some Considerable Additions, the Substance of a Course of Lectures delivered at the Royal Institution of Great Britain in 1877. By Charles R. Alder Wright, D.Sc., etc., Lecturer on Chemistry in St. Mary's Hospital Medical School. [London: Macmillan & Co. 1878.] Cloth, pp. 191. Price \$1.25.

As a special treatise this is remarkably clear and thorough and practical. The author describes the sources and nature of such metals as are most useful, either on account of their intrinsic value or because they are employed in the arts or industries of the present time. It is, while practical, a scientific work. We are told, for example, what are the different properties of metals, their thermic, electric, and chemical relations, so that we get a pretty thorough basis of knowledge concerning this particular branch of physics. And from the fact that the scope of study is limited, there is an opportunity for more attention to details than could be expected in a general work covering larger ground. The volume gives all that the name promises, and is eminently satisfactory.

FAMOUS AMERICAN INDIANS: Red Eagle and the Wars with the Creek Indians of Alabama. By George Cary Eggleston. [New York: Dodd, Mead & Co. 1878.]

This book is not a romance, but a veritable history. The writer makes no pretension to originality so far as the materials are concerned, but he has gathered them from many sources, and has written an entertaining and instructive book. The story is illustrated with maps and engravings which, together with Indian trappings and battle-scenes depicted on the cover, will enhance the inter-



est of it in the eyes of youthful readers. The book is especially suitable for boys.

POEMS BY SARAH HELEN WHITMAN. [Boston: Houghton, Osgood & Co. 1879.] 12mo, cloth, pp. 261.

Mrs. Whitman will be remembered chiefly on account of her relations to Edgar A. Poe, to whom she became engaged not long before the poet's death. Several years afterwards she published a small volume entitled "Edgar Poe and His Critics," in which she sought to shield his memory from some of the attacks that the world was making. Her poems are marked by strong individuality. The poet has put her own life into verse; and it is not difficult to find here traces of Poe's influence upon her mind and heart. The two poems, "The Raven" and "The Portrait," for instance, are vital with a meaning which came from him. Nearly every page bears witness to the fact that the writer had known sorrow; and the tender pathos which underlies nearly all her lines will touch the sympathy of every reader.

The poems contained in this volume were selected for publication by Mrs. Whitman during the last year of her life. The friends to whom it is inscribed will, no doubt, prize it as a sacred memorial; and others, those to whom the author was personally unknown, will find that, at least as regards feeling, and the gentler kind of inspiration which comes from a love of nature and from acquaintance with life's mysteries, these songs contain the elements of genuine poetry.

A DOMESTIC CYCLOPAEDIA OF PRACTICAL INFORMATION. Edited by Todd S. Goodholme. Illustrated. [New York: Henry Holt & Co. 1878.] 8vo, cloth, pp. 652.

We doubt whether so large an amount of really useful knowledge was ever before given in a single volume of the size of this one. Everything that pertains to the home and to the ordinary wants of life is made the subject of plain and practical directions. Of course there is no possibility of indicating here the extent of information which the work embraces. We might as well attempt to enumerate the separate articles exhibited in a "world's fair." We can only indicate some of its departments, and mention the names of a few of the writers who have helped in producing its abundance. In the matter of "Drainage" and "the Garden," Col. George E. Waring is responsible. Calvert Vaux and Thomas Wisedell are the names that appear in connection with "Building and Repairing." Prof. Jacobi has charge of the department of "Diseases and Hygiene of Children"; Lewis Leeds, of "Warming and Ventilation"; Mrs. Elizabeth Miller, of "Cooking and Domestic Management"; Prof. Lark, of "General Medicine"; and Prof. Plate, of "Business Forms and Rules." We have seldom met with a book more thoroughly prepared, or one that better fulfilled the promise contained in its title.

THE FATHERS FOR ENGLISH READERS. "The Apostolic Fathers," by the Rev. H. S. Holland, M.A., Student of Christ Church, Oxford; "St. Jerome," by the Rev. Edward L. Cutts, B.A., author of "Turning Points in Church History"; "St. Augustine," by William R. Clark, M.A., Prebendary of Wells and Vicar of Taunton; "The Defenders of the Faith, or the Christian Apologists of the Second and Third Centuries," by the Rev. F. Watson, M.A., late Fellow and Theological Lecturer of St. John's College, Cambridge. Four Volumes. [London: Society for Promoting Christian Knowledge. New York: Pott, Young & Co.] 16mo, cloth, pp. 223, 230, 193, 196. Price 75 cts. per volume.

These four volumes belong to a series which is intended to furnish a lively, accurate, and fairly complete view of the most important periods of Church history. It is taken for granted that each leading individual may be regarded as a true image and representative of the society of which he formed a part. This is no doubt true, at least in part. But whether it be true or not, there can be no question about the excellence of the volumes

themselves. They give a vivid and living picture of Christian life in the early age of the Church. They have been written by men thoroughly competent for the work, and are, in every respect, deserving of praise. Ecclesiastical history presented in this way cannot be dull or heavy to any intelligent reader, and even those who are thoroughly competent to appreciate more abstract treatises will find their minds quickened and their faith in the reality of Christianity itself, and in the extent of its influence on the world, vastly strengthened by any one of these four admirable volumes.

THE ALHAMBRA AND THE KREMLIN. The South and the North of Europe. By Samuel Irenaeus Prime, Author of "Travels in Europe and the East." New Edition. [New York: Anson D. F. Randolph & Co.] 12mo, cloth, pp. 482. Price \$2.00.

We are glad to see a new edition of this excellent book of European travel. It was originally published five years since, and a second reading of it is quite as delightful as the first was. It is largely a description of countries and buildings, of the people and their customs, and these remain about the same, while time passes, and though governments change. Books like this, representing mainly not the transitory, but the more abiding characteristics of foreign lands, have a continuous interest and permanent value.

### LITERATURE.

THE third or concluding volume of Bishop Ellicott's "New Testament Commentary for English Readers" is to be ready early in February.

THE London *Athenaeum* publishes, in its number for December 28th, 1878, its usual annual summary of literary work on the continent of Europe.

THE publication of the Duke of Argyll's "History of the Eastern Question" has been delayed by the outbreak of the Afghan war. The duke contemplates writing a special chapter on this new and important phase of the Eastern question.

A NEW society has been lately formed in Paris under the name of "Société pour l'Etude des Questions d'Enseignement Supérieur." It has for its object to bring into communication, by means of a quarterly publication, the universities and high schools in all countries.

IN the Bodleian Library there has just been deposited a contemporary MS. of Hooker's fifth book of "Ecclesiastical Polity," with marginal notes and references to a printed edition of the book (perhaps the quarto edition, which is not in the Bodleian Library). This, the *Athenaeum* believes, is at present the only known MS. of Hooker's book. It has on the first page the signature of Jo[h]n Whitgift, Archbishop of Canterbury.

A VOLUME of sermons by Bishop Stevens will be published by E. P. Dutton & Co. early in the coming Lent. It will be uniform with the recently published volumes of sermons by the Rev. Drs. Phillips Brooks and Morgan Dix, and will further carry out the publishers' plan of furnishing the reading public with specimens of the best pulpit work done by preachers in the Episcopal Church.

A. D. F. RANDOLPH & Co. have published a volume of poems by Katharine Ingmire, entitled "Living Pictures in the Church of the Holy Communion, and Other Thoughts in Verse." The poems are marked by deep religious feeling, and by a considerable amount of poetic fancy. Some of them are worthy of a permanent place among religious hymns. Those who read them will recognize in these graceful lines what will seem to be the influence of the pure and saintly spirit of the first rector of the Church of the Holy Communion, New York. The volume becomes, though such an end was perhaps not thought of, a memorial of him, and of his earnest, devoted

life. In the temple whose foundations he laid, and whose worship he arranged, these "living pictures" were seen by a devout worshipper, but the light that glorifies them comes from beyond this world. The volume is published in aid of one of the charities of that church, but its own merits ought to win public favor, and secure for it a wide circulation.

AMONG our many valued exchanges there is one which evidently far surpasses the rest in learning and originality. In its current number there is one article particularly which merits the serious attention of the learned. They will discover in it, first, that *χρῖς* means "a Horn"; secondly, that *χριστιανός* is derived from *χρῖς*; and thirdly, that this derivation of the name Christian teaches, "first and chiefly," what estimate the apostles and first believers set upon baptism; and secondarily, it gives "a hint, and a strong one," as to the mode of administering baptism. The erudite writer clinches his argument in the following very correct and perspicuous sentence: "Can we doubt, when we become aware of the universality of baptism, that it (*sic*) was everywhere, at all times, and upon all (*sic*) insisted upon, that the disciples were naturally called Christians because believers were initiated into the society by anointing (*sic*) with water." Grammar, etymology, Christian archaeology, etc., are all treated alike here.

MR. FRANK FOXCROFT, one of the editors of the *Boston Journal*, and a nephew of the Rev. Francis A. Foxcroft, of Cambridge, Mass., is about to publish, through Messrs. Lee & Shepard, of Boston, a volume of Easter hymns, under the title, "Resurgit; a Collection of Hymns and Songs of the Resurrection." It is somewhat remarkable that this has not been done before, for if it is well done the collection will have permanent value. Mr. Foxcroft has a correct and elevated taste, and has admitted to his volume but 175 selections, which he has arranged chronologically in several sections according to their sources. A dozen translations from the Greek are given, forty from the Latin, thirty from the German, and others from the Russian, Swedish, and Danish, besides a large number from the ancient and modern poets of our own tongue. Mr. Foxcroft gives brief explanatory notes that will in many cases add much to the interest of the poems themselves. The typographical appearance of the volume will be attractive.

AT a meeting of the publishers in New York occasioned by the death of Mr. John Blair Scribner, Mr. William H. Appleton in the chair, resolutions were adopted which bore testimony to Mr. Scribner's honesty, ability, high purpose, and honorable ambition in business. In presenting the resolutions, Mr. A. D. F. Randolph said: It may be, Mr. Chairman, that as we grow older, the occurrence of death seems more frequent and startling. It seems but as yesterday that some of us met here on the departure of George Appleton; only a little longer when we were called together to mourn the death of Fletcher Harper. Five times in the space of four years have we thus met—twice to speak of those who had reached and enjoyed the full fruitage of manhood, and twice to remember those cut off in the very flower of their years. Four times out of the five we have been summoned by one of our historic names—Harper, Appleton, Scribner—names familiar not to us only, but forever identified with our literature. To-day, our dead brother is the youngest of us all. I think of him rather as a boy than as a great publisher, for I knew him when he was a boy at his father's knee. I have not yet been quite able to realize that he was the senior of the house that bears his name; have never been able to call him by other than his familiar household name. And yet, while my interest in him may have led me to question the wisdom of his taking the



heavy responsibilities he so lately assumed, certainly there was a clear indication of strength and character and force which command remark that one so young in years should be so eager to take on that which some of us who are older would so willingly lay down. I count it to the honor of every one who brings into this work of ours an instinctive love and reverence for it; who pursues it with a just and adequate sense of its responsibilities and privileges. In this calling our friend had a notable pride and ambition. It came to him alike by inheritance and pursuit. He was ambitious to perpetuate a name already honorable—to enlarge a structure the foundation of which had been laid by his father's own hand. He entered upon it full of hope, courage, and expectation; untouched by the sense of weariness, undisturbed by the remembrances of long previous years of struggle and toil, which had finally compassed the point of successful venture. To this part of our work he was not called, and the future lay before him with a business already established over and around the age of which was the glamor of his once expectant youth, and the promise of unbounded success. Shall we wonder, then, that he had many and comprehensive plans; that he set no limits to his bodily strength, while he left unhampered the enthusiastic determination to ally more closely than ever his inherited name with those of the old and new masters in literature and the arts? But it is a homely, yet an old saying, that "man proposes, but God disposes." A few days of weariness, a few more of sickness, an enforced absence from the place of business, and then, in a moment—almost in the twinkling of an eye—there comes the unexpected call, the inevitable event that clouds and changes and saddens all. It is a mystery that we cannot fathom, but it is not the inexorable hand of fate striking blindly here and there, but the hand of God, the hand of an all-wise, all-merciful, all-loving Father, who not only knows the end from the beginning, but who holds all our lives in His hand, and without whose knowledge not even a sparrow falls to the ground. I will not attempt to express the lessons of the hour. To me there is nothing appalling in the presence of death when there is a consciousness of what lies beyond. Yet, from that presence there should ever come a lesson for our life. We still remain, still have our work to do, and if this event shall serve to stimulate and help us to do with our might what our hands find to do, this providence, this mystery, will not have spoken to us in vain.

### SCIENCE.

It is a familiar fact to inhabitants in Alpine districts that avalanches rarely fall while the sky remains covered, whereas they fall rapidly and in great number, especially in the morning, when the heavens are clear. On this account the monks of the Great St. Bernard do not leave the convent in the latter case. M. Dufour attributes this more frequent fall of avalanches to the lowering of temperature when the sky is clear, especially before sunrise. The small filaments of ice which retain the snow on the sides of the mountain then contract and break, and the snow begins to slide, carrying down other portions below. It is known that very slight disturbances—the flight of a bird, a few words in a deep voice, etc.—suffice to bring down avalanches.

DR. GLADSTONE read an important paper before the London Society of Arts, recently, on science in elementary schools. According to a summary of the paper, in *Nature*, he assumed, first, that it is not good that poor children should go forth into the world in gross ignorance of the material objects among which they must always live and work; secondly, that it is far from desirable

to try to make scientific men and women of boys and girls of twelve and thirteen years of age. "This earth," Dr. Gladstone said, "is our dwelling-place from the cradle to the grave; our bodies are the complicated machines, so wonderfully made, by which every action of ours is performed; the sun, clouds, and atmosphere influence us every day; the animal, vegetable, and mineral kingdoms are ready to yield us their supplies; and the great mechanical and chemical forces, with heat, light, and electricity, are ready to be our servants if we do not allow them to become our masters. Every man, also, in his handicraft or trade, as well as every woman in her domestic duties, has to deal with some facts and objects of nature specially connected with them." Dr. Gladstone then proceeded to point out the present state of the question, showing that very much yet remains to be done ere science takes the place it ought to occupy in elementary schools. He referred to the universality of scientific instruction in Germany, and expressed a hope that a "knowledge of common things" would soon take its place alongside of the older subjects in all elementary schools.

In many manufactures an enormous degree of heat is required for carrying out various operations—for instance, in casting iron. The means hitherto within reach for testing those temperatures, which sometimes require to be accurately regulated, were limited by the point of fusion of the thermometric tube. M. Crova, of the Faculty of Sciences at Montpellier, France, conceived the idea of bringing the spectroscope to the aid of the manufacturer, and his efforts have been most successful. By the means he has adopted, heats hitherto incalculable can be determined very precisely. The process by which he proceeds is—roughly speaking—to adopt a fixed standard, and, having settled that point, to examine, by the aid of the spectroscope, the flames of incandescent objects, and reduce them by interposing obstructives of known power to the same level as the standard. That arrangement he calls a spectrophotometer. Of course, in such an apparatus the primary data must be purely arbitrary. M. Crova takes as the point of departure the heat emitted by an ordinary moderator lamp burning oil, and that he fixes at 1,000 degrees. In comparing other incandescent substances with that standard, he finds that the heat of a piece of platinum, warmed to the red in a gas-light, is 524; the same material raised to a white heat by the blow-pipe, 810; a regulation stearine candle, 1,162; an Argand burner of ordinary gas, 1,373; the oxyhydrogen light (common gas and oxygen on lime), 1,806; the electric light (60 Bunsen elements), 3,060, and the light of the sun, 4,049. Carbon, lime, and platinum, when incandescent, have the same power, and probably magnesium. This new system is calculated to be of great importance to manufactures by enabling the operator to regulate his fires so as to produce the precise effect desired.

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## CALENDAR FOR FEBRUARY.

2. { Purification of the Blessed Virgin Mary.  
Fourth Sunday after the Epiphany.
7. Friday. Fast.
9. Septuagesima.
14. Friday. Fast.
16. Sexagesima.
21. Friday. Fast.
23. Quinquagesima.
24. St. Matthias.
26. Ash-Wednesday.

## IN MEMORIAM.

BISHOP J. P. B. WILMER.

*Entered into Rest, December 2d, 1878.*

O streets his feet so oft have trod  
Whose feet now tread the streets of gold!  
O memoried pathways where of old  
I walked with him, who walked with God!  
The old familiar scenes appear,  
The old familiar face is gone;  
And all around is cold and drear  
Without the light that face had shone.

O rare, pure man! thy life to me  
Is more than thought, is more than books;  
Thy gentle deeds, thy gentle looks,  
Were Truth from form and creed set free.  
Farewell, my father's friend and mine,  
Whose fragrance death will more release,  
That life which only looked on thine  
Had not been wasted—rest in peace!

—Selected.

## AT A HIGH PRICE.\*

*Translated from the German of E. Werner,  
with the Author's sanction,*

BY MARY STUART SMITH.

## CHAPTER XXI.—(Continued.)

The golden stream of light gradually banished as the sun sank lower, only individual rays still struggling through the window, until these too were finally extinguished, and only a pale rosy flush of light filled the apartment—the afterglow of sunset.

Arno and Gabrielle took no heed of this. He had drawn her to his side and spoke to her, but not of danger or ruin—they had forgotten both; that anything of the sort existed; they thought no more about it. For the first time no shadow, no misunderstanding, lay between them; for the first time they felt that of a truth they belonged to one another. Past and present were lost in this one consciousness: they only felt that they loved, and were infinitely happy.

"Colonel Wilten!" announced the servant, entering in the customary formal style.

Raven looked up as though awakened from a dream, and drew his hand across his brow.

"Colonel Wilten?" repeated he slowly. "Yes, indeed—I had forgotten that."

Gabrielle's attention was called.

"Are you obliged to speak to the colonel this very evening?" asked she, as though moved by some undefined misgiving. "Your reception hours are over long ago."

The baron stood up. The just now so radiant expression had disappeared from his features.

"I have been expecting him; he comes upon imperative business. Ask the colonel to have the goodness to wait for me in the parlor. I shall join him directly."

The servant withdrew.

"I must leave you, Gabrielle. You do not know what it costs me to let you go from my side even for one minute," said he fer-

vently; "but this business with Wilten must be gotten through with if I would have my evening free. Then we belong to ourselves alone, and then nobody shall disturb us. Come, I'll escort you to your room."

He took her arm and led her through the library and across the corridor to the other wing of the building. A few minutes later he entered the parlor, where the colonel was awaiting him. The interview only lasted for a short time. Hardly a quarter of an hour had elapsed when Wilten again left the castle and the baron retired to his study, where he resented himself at his writing-desk. He had told the truth; it cost him infinitely to do without Gabrielle even for a few minutes, and yet he withdrew from her for a full hour. She could not, of course, be by his side while he penned to her that letter of farewell.

In the castle the unexpected arrival of the young Baroness Harder had certainly excited surprise, so much the more as she came without her mother. The old servant, however, who attended her gave the needful explanation of this circumstance. The baron had summoned his sister-in-law and her daughter home by letter. Madame the baroness, alas! had fallen sick again, and was too ill to undertake the journey; she had therefore sent the young lady on ahead, and would follow herself in a few days. The baroness had adopted this expedient when she perceived the impossibility of detaining her daughter. She was not well in fact, Count Selteneck's news having brought on another nervous attack, which prevented her from travelling, to the great relief of Gabrielle, who knew only too well how unwelcome her mother was to the baron at such hours. She submitted patiently to this pretext being used, and this simple, natural explanation of her departure found credit there as well as here.

Meanwhile evening had drawn on. Gabrielle found herself alone in her own apartment, and waited patiently for Arno's promised return. Colonel Wilten's visit did not strike her as anything peculiar, inasmuch as before her departure perpetual conferences had taken place between him and the baron. She had opened the window. Dreamily she leaned her elbow upon the window-seat, until at last the loaded-for step became audible.

"Now I am free," said the baron upon entering; "entirely free, my Gabrielle. Now I belong to you alone."

Gabrielle looked up at him. His countenance was paler than usual, but a deep-seated repose softened the gravity of its features.

"The colonel has not brought you unpleasant news?" asked she solicitously.

"No; only what had to be," replied Raven with perfect composure, at the same time though withdrawing, as if accidentally, from the circle of bright light around the lamp, and, with the young maiden, approached the window. The air floated in, cool, it is true, but mild as upon a spring evening; and outside the country lay bathed in brightest moonlight.

"I have opened the window," said Gabrielle. "It was so dull in the room, and the evening is so beautiful."

"Yes; very beautiful," repeated the baron, looking out lost in thought; and then suddenly turning again to his young companion:

"You are right; to-day there has been a close, confined feeling within doors. I fairly long to breathe again the pure outer air. Shall we go down into the castle garden?"

Gabrielle immediately consented. The

baron took her travelling-shawl, which still lay upon the sofa, and carefully placed it about her slender figure; they both then left the room.

In the castle garden prevailed, as usual, solitude and stillness; but its summer-time splendor had long since vanished. The dense roof of foliage which had then wrapped it in deep shade had been lifted away; the mighty linden-trees stood there half bare of leaves, and the moonlight lay full and clear upon the patches of turf. The Nixy fountain was roaring still, and unweariedly dashing on high its white sheets of foam; and the two, to whom its rustling had proved so portentous, stood now again upon its brink, and were sprinkled by its falling showers.

With a strange mixture of tenderness and melancholy, Raven looked down upon his companion.

"The nixy's revenge did reach me, though," said he in a low tone. "Why did I venture to mock at the nixies and their magic! I have never set foot upon the spot since that day; but to-day it drew me irresistibly hither. Once more I had to see that fountain."

Gabrielle looked startled by these last words.

"Once more? What does that mean, Arno? What do those words signify?"

"Be not so easily frightened! It only means that I am to leave the castle and the city within the next few days. The blow which you supposed to be only impending has already fallen. From this morning I have ceased to be governor of this province."

"So they drove you to extremity," said Gabrielle softly. "You have obtained your discharge?"

"No—received it!"

The baron's lips quivered, but nevertheless he had power now to utter the word involving for him such boundless humiliation.

"Received!" repeated Gabrielle. "Without your applying for it? That is indeed"

"Insult!" said Raven, completing her sentence for her when she stopped. "Or condemnation, as you choose to call it. It is usual to allow the fallen minister, at least in the eyes of the world, the evasion of tendering his resignation. Even this has been denied to me!"

"And what will you do now?" asked Gabrielle after a pause.

"Nothing!" coldly replied the baron. "My public career is at an end. I am going to retire to my estates, and there—live on."

"Can you do that, Arno? You yourself once said to me that to work and control were conditions of life with you; that you could never endure an aimless existence in the quiet, monotonous sphere of every-day life."

"Perhaps I may learn how—there are so many things to be learnt in this life. At any rate I must try."

"And I am going with you," whispered Gabrielle with fullest fervor. "I am to stay by your side forever."

"Yes, indeed—forever!" Raven smiled as he had done a while ago, but avoided meeting Gabrielle's eye. He embraced her tenderly, and drew her to the bench in the neighborhood of the fountain. There the greatest of the linden trees—still decked with half her wealth of leaves—cast her shadow, and there the clear moonlight did not betray every movement of the features. The baron could no longer stand the gaze of those



earnest, watchful eyes. They were dangerous. Those eyes, endowed by the instinct of love, with the power of seeing through every veil—and yet there was something which must be veiled.

Arno sat for a long while silent at Gabrielle's side. He felt the whole peace of these surroundings after all the storms of the last weeks and months. The tempest in his own breast too had worn itself out. So long as there was anything to fight for and defend he had kept his stand upon the battle-ground, outwardly unmoved. How he felt in his secret soul at that dreadful time, when the two master-passions of his life, pride and ambition, were wounded day after day, tortured and finally goaded to death by thousands of humiliations and vexations, he only knew. Now conflict and torture were at an end, and the repose of a last irrevocable resolve took from the remembrance even its sharpest sting.

"Gabrielle, you have not once asked what caused my fall," began the baron again finally, "and yet you know of the accusation. Do you believe in it?"

"Why should I ask, pray? I knew that it was nothing but falsehood and slander."

"Then you at least believe in me?" said Raven, drawing a deep breath.

"I have never doubted you for an instant. But why are you silent with regard to that accusation?" Why do you not meet it with full force? Even now you must trample it underfoot for your own sake."

"I have publicly pronounced the accusation to be a lie. You see how little faith has been put in my word, and proofs are as little at my command as at the command of those who criminate me. There was only one man who could have cleared me from that suspicion, viz., your grandfather, and he has long since lain in the grave."

"My grandfather?" asked Gabrielle in surprise. "He died when I was yet a child, but I used to hear from my parents that you had been his favorite and confidant."

Raven looked out into the distance, lost in moody thought.

"He was a person of no ordinary character. Perhaps that was the reason why we two always understood one another; for I, too, have never made every-day things the gauge of my thought and action. True, he was born upon the high places of life, to which I had to ascend by climbing. A thorough aristocrat, he nevertheless possessed sufficient justice to recognize genius and character, even when they were displayed outside of his own particular sphere. It was no trifle for the rich, proud nobleman, the all-powerful minister, to bestow his daughter's hand upon a young citizen clerk who had his own fortune to win. Your grandfather knew, to be sure, that I could win it, and would never have wedded his daughter to any one else of my class. I have him to thank for all that I afterwards became; up to the time of his death he was a father and friend to me, and yet, would that his hand had never intermeddled with my life and forcibly diverted its course. It drew me up to the dreamed-of height, but the price which I had to pay for it was too high.

He was silent and again gazed out into the hazy distance. Gabrielle pleadingly laid her hand upon his arm.

"Arno, I have long known that there was some dark, bitter experience hid in your past life, and I know too it is some misfortune—no fault. Will you reveal it to me? I have the right to ask it now."

"You have," said Raven, gravely. "You shall learn about it."

Gabrielle looked up at him in timid expectation. He placed his arm across her shoulder and drew her closer to himself.

"You know I sprung from a very humble family. The early death of my parents soon taught me to be self-dependent. I had entered into the service of the State and had to commence my career from the very bottom round of the ladder. At that period, when the storm of revolution was sweeping through the land, and the capital itself was in open rebellion contending against the government, I was bound fast in a remote little provincial town, and that alone kept me from participation in those efforts, to which I was attached through conviction. The very next year, as accident would have it, I was removed to the capital, where I was brought into more immediate contact with my chief, who at that time had just undertaken the ministry and was about to inaugurate the period of reaction. He must have discovered that I was to be measured by a different standard from his other clerks, for he put me decidedly forward, and I felt that he marked me and my doings with special attention. As yet I had had no opportunity of distinguishing myself. In the capital I again met Rudolph Brunnow, my intimate university friend. Everything was still in a state of ferment, although the movement itself had been brought under control; and elements brought forcibly under restraint that durst stir no longer openly, yet mingled in secret. I, too, through Brunnow, who was a passionate revolutionist, was drawn into those circles, where I had long since belonged as a matter of principle. He was at the head of a secret society, of which I too became a fellow. We believed in ideals, impossibilities, which could never have found a standing place in reality, but we would have given up our lives before we would have parted from them."

Raven was silent for a moment. The recollection seemed to agitate him deeply.

"Then came the catastrophe," he continued passionately. "We were suspected and watched, without our dreaming of such a thing until the minister himself interfered. He must have divined that I was somehow concerned, for he had me summoned one day and delivered me a lecture, but not as to a criminal whom it was desired to convict. It was done in kind, almost fatherly, fashion, and that disarmed me. I was not well enough acquainted with him at the time to know what a stern, irreconcilable foe he was to revolution; like so many others, I allowed myself to be deceived by the moderation and caution which he showed in the beginning. I permitted myself to be carried away into openly acknowledging and defending my political views; defending them in *this* place!

"It was great rashness, and heavy was the atonement I had to make for it. It is true not a word escaped me of the secret which I had to keep, and the minister made no attempt to worm it out of me. He knew me, and recognized the fact that neither promises nor threats could force me into treason; but my passionate flaring up, my incautious taking up for those ideas showed the experienced statesman where the long sought-for clue was to be found. He dismissed me apparently with friendly feelings, but hardly had I reached my lodgings before I was arrested; my

papers were seized, and every means taken from me of communicating with my friends. The next victim was Rudolph, whom they knew as my friend and confidant. With him was found the correspondence of our society, and with this the key to all the rest. Four more of our comrades shared our fate; the blow came so unexpectedly that no one could save himself.

"The indictment was for high treason—we must be caught in everything. As it was, after a short time I was again conducted to the minister, who informed me that I was released from my imprisonment. He had convinced himself that I had been only the dupe, the victim of Brunnow and his fellows; and the past was to be pardoned just as soon as I would give my word of honor to be quit once for all of revolutionary struggles. I stared at my chief like somebody bewildered. Was he really ignorant of my position in regard to the affair, or was he unwilling to acknowledge what he knew? Assuredly my name had been nowhere brought in. Rudolph was considered to be our leader; but so sharp-sighted a man as the minister must have known that the passive, subordinate part of a mere dupe was entirely contradictory to my character. I did not at that time suspect that he was purposely blind in order to be able to pardon. I decidedly declined to give the promise required, because it would be traitorous to my own convictions, and declared myself ready to share the fate of my friends.

"The minister maintained his immovable tranquillity, and repeated his offer. 'I will give you four weeks' time for reflection,' said he. 'I attach too many hopes to you and your future to allow you to go to destruction in this mad, demagogical movement. Your head can do better service for the State than wearing itself out in a fortress or in exile contriving insurrectionary plots. You are not the first who has admitted an error committed and afterwards become a zealous opponent of the cause which he once espoused; and the very pride with which you thrust from you the proffered means of escape, and refuse to change, shows me that I can undertake the responsibility of opening to you again the service of the State, if you really do change. Nobody has as yet accused you; and it depends upon yourself alone to have the accusation entirely waived. The few proofs which compromise you are in my hands, and shall be annihilated just as soon as I have your word. In four weeks I shall expect your decision. For the present you are free, and can choose between an honorable, perhaps brilliant, career, and utter ruin.' So saying he dismissed me."

"And you made choice?" asked Gabrielle.

"I—no!" answered Raven bitterly. "There no longer remained a choice for me; they had seen to it that I should be spared that. My first steps were directed to ascertaining how much of our cause was lost, how much saved. I looked up my friends, and met with a reception for which I was not indeed prepared. 'Treason!' they shrieked at me; 'Treason!' resounded from all sides, as soon as I was caught sight of. Hatred, indignation, aversion, met my ears in every key. At the first minute I did not understand what this signified; alas! it was only too soon to be made clear.

"I was regarded as the traitor who had led to the discovery. My official position, the evident favor in which I was held by my chief, had before this given rise to suspicions



against me; now it was clear as daylight; I had been the minister's tool, his spy; I had exposed and sold our secrets. My own imprisonment—it was inferred—was nothing but a comedy, a game concerted with a view to withdraw me from the vengeance of the betrayed, and my release proved uncontestedly that I was in league with our enemies. I was obliged to admit now that my chief's magnanimity had not been so unqualified as I had believed. He had secured himself when he released me, and once for all precluded me against any return to the ranks of the demagogues.

"In the beginning I stood in helpless consternation before the frightful accusation, but then roused up against it full of intensest indignation. I openly confessed my imprudence, the only fault of which I could accuse myself. I narrated my interview with the minister; it was in vain—they esteemed it a mere subterfuge. The sentence of condemnation had been pronounced against me once, and was not to be recalled. There was one though who would probably have believed me—Rudolph Brunnow! The blow had fallen most heavily on him; and yet had I been able to go before him, eye to eye, and say to him, 'It is a lie, Rudolph; I am no traitor,' he would have extended me his hand, and joined with me in putting down the calumny. But he was in prison. I could not penetrate to him. I gave my word of honor to the rest, but their answer was that I had no longer any honor to lose, and even satisfaction for this insult was denied me, for no one fights with spies. Those pursued, hunted men, goaded even to madness, were incapable of forming unprejudiced judgments, and I was afraid that their suspicions had been purposely directed against me. I never actually learned this, but my pardon set the seal to their suspicions.

"After the lapse of four weeks I again stood before the minister. I had made every effort to clear myself of that shameful imputation, but without avail. I continued to be slighted, avoided, and outlawed by my associates, but I was even with them now. Hitherto I had been without fault. One more expedient was left me, viz., I might forsake my native land, and elsewhere begin a new life, in order to remain true to my principles, as Rudolph afterwards did when he became free. In this way I should have been justified finally, although not for years perhaps; but I never had any appreciation for the heroism of martyrdom. On one side there was exile, with its hardships and self-denials; on the other, a career promising full satisfaction to my ambition. After the last occurrences I no longer deceived myself as to what would be expected of me if I accepted my chief's offer; but my whole being was possessed by the most glowing hatred for those who condemned me without a hearing. The insult pocketed, the injustice of former friends drove me straight into the enemy's camp. I knew that the price of my new career was the sacrifice of my principles, and—I broke with my past, and yielded the promise required."

The baron's voice, and his short, labored breathing, betrayed the fearful degree of excitement to which he was wrought up by these recollections. Gabrielle listened in painful suspense, but she did not venture now to interrupt him with a single question. He had let her out of his arms, and his tone was weak and spiritless as he continued:

"From this moment on my career is

known to you and to the world. I became the minister's secretary, his friend and confidant, finally his son-in-law. His powerful influence did away with all obstructions to the rise of the plebeian upstart, and once that the course was free, I had only to exert my own abilities. That the whole of my past record must be annihilated and disowned was a matter of course; I knew this, and it was not in my nature to do things by halves. My disposition, moreover, inclined to despotism; power and dominion had always possessed for me a wellnigh demoniacal charm; now I had a taste of them, and an incredibly rapid and brilliant success helped me the more quickly, as I believed, to banish those old memories. The steadily bestowed influence of my father-in-law, whom I sincerely honored, and the circle in which I henceforth lived, did the rest. I must needs go forward, without looking back, and forward I went. The way led me indeed over the ruins of my former ideals, but I reached the goal—in order to end thus!"

"It is nothing but a slander though, a lie, which causes your fall!" interrupted Gabrielle. "That is and must be evident."

Raven gloomily shook his head.

"Can I force from the world a confidence it denies me? I have already been compelled to hear from Rudolph Brunnow's lips that I have forfeited all right to be believed. He indeed can confront every accusation with his clear brow; his defence would not fall upon the ear unheeded, because his past, his whole life, bears testimony for him; mine condemns me. He who has abjured his convictions may just as well have betrayed his friends. The curse of that fatal hour in which I became untrue to myself now falls upon me, and makes me powerless to meet the slander which is crushing me."

"And who is it that ruins you?" cried Gabrielle in an outburst of indignation. "Those for whom you have done everything, for whom you have sacrificed everything. Oh what ingratitude!"

"Ingratitude? Have I a right to demand gratitude of those men?" asked Raven with quiet bitterness. "No tie of confidence ever existed between us. They used me for carrying out their plans, and I used them for helping me to mount. There was a perpetual warfare, a perpetual measuring of mutual strength. Often enough have I made them feel the power of the hated upstart; now, when the power is in their hands, they throw me overboard. I could and should not expect anything else, but I now feel that Rudolph is right. It is worth something to a man to believe in himself and in his ideals. He who falls with and for the sake of his principles can support his fall. He who, like me, has devoted the best energies of his life to a cause for which he has no heart, and which he must disapprove of and despise at the bottom of his soul, has nothing left to hold by in his fall.

"And I?" asked Gabrielle reproachfully.

"Yes, you!" cried the baron in an outburst of passionate tenderness. "You alone are left to me. Without you I could not have borne this end."

"Will you bear it even as it is?" asked the young girl sorrowfully. "Alas, Arno, it seems to me as though even I could not atone to you for a future which lacks everything that really constitutes life in your mind. You will consume away in solitude, even though you have me at your side."

"Let that be for this time!" said Raven softly, waiving the subject. "Let us speak of that later. I have drawn the veil from before my past; it was due you to have full knowledge of it and of me. But we have had enough now of those melancholy reminiscences; they shall no longer darken for us this hour."

He drew himself up with an expression as though he would cast every tormenting thought far behind him. This hour in the moonlit solitude of the garden was indeed beautiful. The trees, half stripped of their leaves, the earth bereft of its flowers and their fragrance, all the melancholy tokens of fall seemed to win back their long-lost charm in that weird light, which so tenderly veiled the robberies committed by autumn winds and steeped them in her own glorifying radiance.

In dreamy stillness lay the castle garden and the broad landscape to which it opened the view. Now, indeed, it shone no more in the golden brightness of a summer's day; this evening the valley reposed half hidden in the misty glimmer of a moonlight night. From the foot of the castle-mountain twinkled the lights of the city, whose glistening roofs and towers were plainly visible through the gloom. Vividly distinct stood forth the nearest mountain tops; their jagged peaks seeming to have been torn asunder from the dark mass of the mountain range; but farther off the lines became softer, more undefined, and the more distant chains vanished entirely beneath a mantling cloud of luminous gray mist. This pale light shed, as it were, infinite peace over all the forests, heights, and districts round about. Down in the valley, over the meadows and fields, brooded mysterious fog, through which flashed only here and there one of the windings of the river. High overhead arched the sky in its starry splendor, and over all lay a soft, transparent veil woven of moonbeams and mist; it was a picture of dreamy beauty and deep, inexpressible repose.

Up here, too, the fog hovered over the grass plot, and round about the moonbeams were weaving their fantastic shapes. The gray, moss-grown figures of the Nixy fountain seemed to come to life again in these beams, and actually appeared to be moving beneath their veil of waters, which was shone full upon by the white light shooting aloft and sinking down again like a rain of sparkling silver. In its rippling and roaring mingled all those voices heard only in the stillness of the night—dark and obscure as the night itself. The wind was hushed; not a breath of air was stirring, and yet ever and anon low murmuring sounds floated by and were gone, like the breath of some ethereal being.

The evening was so mild and clear that it needed little effort of the imagination to dream one's self back again into the lap of spring; and a spring-time dream it was, too, which was now passing through Raven's soul. In sooth, a tardy dream and a brief one, but for him fraught with all the bliss of which earth is capable, and a confession of this, hot and fervent, was now pouring forth from his lips, while he held in his arms the fair young creature who had taught him to know life and happiness. Any one seeing Arno Raven at this hour would have comprehended how, in spite of his years and his rigid reserve—in spite of all the shadowy side to his character, he must yet come off victor over every other, where he really loved. All the warmth and tenderness which had been so long lock-



ed up within fired up again, and each word, each glance, bespoke a passion which, in such might and depth, could exist in no stripling's breast, but only in the soul of a man mature. This Gabrielle too felt, as, nestling close up to him, she leaned her head upon his shoulder and looked up at him with a happy smile. Sad, sorrowful forebodings did not hold their ground against the magic exerted by the presence of her beloved, and again there chimed in with his voice the rippling of the fountain, that monotonous sweet melody, under which this love had been awakened. The "Eden of bliss," which seemed once to lie in the glimmering distance far behind those blue mountains, had now drawn near and embraced the twain. It was such an hour of full, pure bliss, as may not be tasted more than once in a lifetime; however, it were worth a whole life.

In the town below the clocks told slowly and distinctly the hour of eleven. The baron shuddered slightly at this admonition, then rose up quickly, as though through a forcible resolve.

"We must return to the castle," said he. "The night is cool, and you need rest after your rapid and fatiguing journey. Come, Gabrielle!"

Without any opposition she put her arm in his, and followed him. The gate behind closed upon that moonlit peace, that hour of bliss: that dream of spring was at an end!

Up in the castle the baron paused in the corridor leading to Baroness Harder's rooms. Did even *his* iron will refuse to do its office? His whole being leaped up in wild rebellion against the pain of parting, but he had not listened in vain to Gabrielle's anxious queries. He knew that the slightest want of caution on his part would betray everything to her and yield her up a prey to profitless anguish. The blow must needs fall now; better that it should come unexpectedly.

"Good night!" said Gabrielle unsuspectingly, holding out to him her hand. "We shall see each other in the morning again."

"In the morning!" repeated Raven heavily. "Yes, certainly."

Tenderly he lifted up the young girl's head, so that the light from the lamp suspended near fell full upon it, and gazed long into that lovely face, so long and deeply as though he would retain this image forever. Then he stooped down and kissed her.

"Farewell, my Gabrielle; good night!" Gabrielle gently released herself from his arms and went. Upon the threshold of her chamber she paused once more and cast back a last greeting; then she closed the door behind her.

Arno stood motionless, looking upon the spot where had vanished "his sunbeam." His voice trembled as he whispered:

"Poor child, how will you wake up!"

(To be continued.)

## THE FOURTH SUNDAY AFTER THE EPIPHANY.

ST. LUKE II. 22-32.

Verse 22 of this chapter opens the history of a very important incident. It bears upon the question of the date of the flight into Egypt, since it is not possible for that to have taken place between the birth of our Lord and the presentation in the temple. Again,

the visit of the magi is thus placed at a later period, since the extreme poverty of Joseph and Mary is shown by the character of their offering. "The days of her purification according to the Law of Moses" were forty days (see Leviticus xii. 2-4). "She shall touch no hallowed thing, nor come into the sanctuary, until the day of her purifying be fulfilled." The forty days are made by the first seven after the birth, when the male child was to be circumcised, and thirty-three days after. "They brought Him to Jerusalem" (up to that time they remained in Bethlehem) "to present Him to the Lord." This marks the true purpose of the festival. It is not a holy day in honor of the Virgin Mary, but of Christ. The coming of Mary to the temple was that which any Hebrew mother would do; the point to be commemorated was that our Lord was holy under the law of Moses as well as in actual sinlessness. He came not to destroy, but to fulfil the Law.

Verse 23 gives the legal reason for this. The reference is to Exodus xxiv. 19. This doubtless had in its institution the purpose of ratifying the patriarchal covenant, under which the first born male of every household was the birthright priest of the family. The unity of the dispensations is thus shown. Our Lord is Priest by the threefold right of birth, according to the first covenant; as a child of Abraham, according to the second; and by the Divine anointing, "after the order of Melchizedek." St. Luke, the evangelist of the Gentiles, records this to show that Christ was the true Priest of all mankind. The primal covenant was acknowledged by the offering to the Lord, and the redemptive rite discharged it at the hands of the Aaronic priesthood by the acceptance instead of the sacrificial offering made for the child.

Verse 24 shows what that offering was. (See Leviticus xii. 6-8.) The mother was to bring a lamb for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering. The necessity of this service appears by the provision in verse 8, which would meet the case of extreme poverty. She might bring the two doves or two young pigeons, one of which was to be the burnt and the other the sin offering. This is doubtless here mentioned to show the extreme poverty of the Lord's birth. Under the circumstances of the nativity, Joseph and Mary would unquestionably, had it been possible, have offered the costlier sacrifice. This implies distinctly that they could not; and this is also a very strong proof that the visit of the magi had not yet taken place, since the gifts they brought would have enabled Mary to make the richer offering.

Verse 25 adds a new incident. It is supposed by some that Simeon was the father of Gamaliel and son of the great and learned Rabbi Hillel. It says of him that he was "just and devout"—that is, he was righteous according to the Law, and spiritually devout. It is not said directly that he was aged, but that is implied and universally received. He was "waiting for the consolation of Israel"—that is, for the coming of our Lord Jesus Christ; and this word waiting, with what follows, clearly implies his great age. It says "the Holy Ghost was upon him." This is one of the passages which clearly imply the personality of the Holy Spirit, and that we are not thereby to understand a mere influence given at the time of the day of Pentecost. The Holy Ghost was not revealed to man as the object of worship and belief

till the day of Pentecost, but, as in the case of St. John Baptist, His presence was among men and upon them as an indwelling and guiding Spirit.

Verse 26 further confirms this: "It was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ." How this revelation was made is not told us, but the certainty of it left no doubt on the mind of Simeon. This is another intimation of the great age of Simeon, since it implies that he had reached the time when he might expect to see death and be prepared to desire it.

Verse 27 says "He came by the Spirit into the temple," that is, by the express direction of the Holy Ghost: the words will bear no less a meaning. He was directed to go to the temple at that particular time, and did not go by any general impulse of devotion. "When the parents brought in the Child Jesus." St. Luke is very careful to distinguish between Joseph and Mary; he calls her His mother, but does not call Joseph His father. When, however, he speaks of them in their legal relation, and as they appeared to the world, he calls them, as here, "His parents."

Verse 28 relates that Simeon took Jesus into His arms: thus acknowledging and receiving Him for his Saviour. This follows in the next four verses, which form a canticle of the English Church, most unfortunately dropped from the American ritual.

In verse 29 Simeon acknowledges clearly that he has had the promise of God that he should live until he saw the Lord's Christ, and his prayer is for release from the burden of life. It is quite remarkable that the Lord is acknowledged, though an infant, by the shepherds of Bethlehem, by Simeon and Anna, and by the wise men, without the least apparent doubt or question; but in later years, when our Lord had come to manhood and was witnessed to by manifold miracles, "His own received Him not."

Verse 30. Simeon continues, "For mine eyes have seen Thy salvation." The word here used is equivalent to "that which saves." It is used in the Septuagint (Isaiah xxxviii. 11), where the Hebrew has Jehovah. This is an acknowledgment of the Lord's Divinity. The Song of Simeon must, like the Canticle of the Blessed Virgin, be considered as the direct utterance of the Holy Ghost speaking by the lips of the aged saint.

Verse 31 shows the force of the preceding, and acknowledges the universality of the Lord's mission. "The face of all people" means "of all nations."

Verse 32 proclaims the Gospel by anticipation in its fullest work. The illumination of the Gentiles is mentioned before the glory of Israel—a prophetic intimation of the order in which these were really to be. It is most fit that this should be recorded by St. Luke the Evangelist to the Gentiles. "The light to lighten the Gentiles" is perhaps a reminiscence of Isaiah ix. 2. Note also St. John's use of the phrase in his Gospel (St. John i. 4-9), as to the Nicene Creed, "God of God, Light of Light." "The glory of Thy people Israel" is to be when Israel shall acknowledge Him; and this can be only when "the fulness of the Gentiles has come." Compare with this place St. Paul's extended argument in the Epistle to the Romans (Rom. xi. 25), which is an expansion of this same thought. The presentation of Christ in the temple is a perpetual reminder to parents of the duty they owe for their children, as the feast of the



Circumcision is of the duty they owe to their children. Both spring out of the great festival of the Nativity; both belong in the great circle of commemorative events.

### THE PRESENTATION OF CHRIST IN THE TEMPLE.\*

Commonly called the Purification of St. Mary the Virgin.

BY THE REV. J. I. MOMBERT, D.D.

ST. LUKE II. 22-38.

The Mosaic precept concerning purification (Lev. xii. 2, 4-6) in the case of a male child, stipulated that after the lapse of seven and thirty-three days ( $7+33=40$ ) the mother was to present a lamb for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering; and in case of poverty, two turtles or two young pigeons.

The offering of the latter betokens not only the poverty of the virgin, but the deep humiliation of the Son of God.

It was ordained that Mary should not present a lamb for a sin-offering, for she presented the Lamb of God which taketh away the sins of the world.

The Law further required the ransom of the first-born (Ex. xiii. 2, 15; Numb. xviii. 16, viii. 16-18), who were consecrated to the Lord in return for their merciful preservation when the destroyer smote all the first-born of the land of Egypt; and a ransom of five shekels had to be paid to deliver a first-born male from the service of the sanctuary. The institution of the legal ransom took place when the Levites were set apart for that service.

There is a uniform price of redemption for rich and poor; a significant circumstance, foreshadowing the precious blood of Jesus Christ, as the ransom of the whole family of man, the Church of the first-born.

Those legal requirements seem to be inapplicable to the virgin mother and her Divine Son; the application of a *common* standard to such unique events is singularly out of place, and the conduct of Mary, who, notwithstanding all her knowledge, deemed it right to comply with every requirement of the Law, prompts the lesson that in things hard to comprehend and harder to explain, it is wiser to submit and believe than to resist and scoff.

The fact that a passage, seemingly derogatory to the Divinity of the Lord, occurs with fulness of details in one of the Gospels, so far from giving color to the surmise that here we have to deal with a *myth*, affords the very strongest proof of the authenticity and credibility of the evangelical record. The inventor of a *myth* could have introduced a *deus ex machina* to prevent the apparent indignity of the transaction; the evangelist narrates the truth (*vide* Strauss, "Leben Jesu," p. 381, *seq.*, and Neander, "Life of Christ," p. 24, *seq.*, Bohn's edition).

There are absolutely no authentic notices of Simeon in the New Testament beyond those here mentioned; the more circumstantial account furnished immediately after of Anna warrants the supposition that he was better known in heaven than famed on earth. The legend of his blindness having been removed at the approach of the infant Saviour, though beautiful as a symbol, is historically untenable. The same remark applies to the

apocryphal statement that Simeon was a priest.

A just and devout man, waiting for the consolation of Israel (*παράκλησιν τοῦ Ἰσραὴλ*), distinguished by the visitation of the Holy Ghost (verse 25), it was made known to him in answer to his earnest prayer (*ζητούμενον*, to give response, to warn from God) by Divine illumination that he should not see death before he had seen the Lord's Christ.

His case is exceptional as that of a believer in the infant Saviour, who died in the consolation of that belief long before the Passion.

Prompted by the Spirit to enter the temple simultaneously with the holy family, Simeon lifted the Son of God in his arms, and his inspired soul found vent in the triumphal hymn of gratitude, which ever since has been a hallowed form of Christian praise.

The force of *δέσποτα*, Lord, signifying the great head of the family, is important (Acts iv. 24; II. Timothy ii. 21; Revelation vi. 10; *al.*).

"According to Thy word" (verse 29) refers not to the general prophecies in the Old Testament, but to the specific word of promise (verse 26), which contains the key to the song of Simeon (Cf. Bengel, "Gnomon," *ad loc.*) "Now . . . depart in peace." *Now* does not mean that Simeon died at once, but that with the fulfilment he was ready, without any lingering attachment to earth, to depart in perfect peace.

"Thy salvation" (verse 30), both here and in iii. 6, the abstract stands for the concrete; the infant Christ is called "the salvation of God" before the finished work of redemption; the term "Saviour" being employed afterwards, although members of the heavenly hierarchy, seeing the end from the beginning, used the latter form at the time of His birth (*vide* verse 11). For an extraordinary parallelism of thought and language, see Isaiah xlix. 6, 9.

The preparation in the most conspicuous place, *i. e.*, the temple at Jerusalem designed to be *universally* noted (verse 31).

"The salvation of God" (verse 30) is now qualified by the term "light" (verse 32), which stands in apposition to the former. For illustration consult St. John viii. 12, ix. 5, and Rev. xxi. 23, *seq.*, and construe "salvation" (verse 30) = "light" and "glory" (*σωτήριον = φῶς* and *δόξαν*, all in the accusative), to show that "light" has respect to the Gentiles, "glory" to Israel. The salvation of Jesus is destined to illuminate the whole world (for an analogy to be used *à fortiori* see Eccles. i. 5).

Simeon's burst of gratitude addressed to the infant Christ is followed by words of prophetic import addressed to the mother, while the blessing must be restricted to her and Joseph. (See Heb. vii. 7.)

The reference to a suffering Messiah is very important at this early period in the life of our Lord (verse 34), and care should be had that the force of the phrase, "set for the fall and rising again of many in Israel," etc., be not missed. The purpose of God is not fatalism. Man is a moral agent, and responsible for the moral worth of his actions. (Cf. Is. viii. 14.)

*Σημεῖον ἀντιλεγόμενον*, *signum cui contradicitur* (verse 34), denoting rather continuity than simple futurity, a sign that is being spoken against (cf. Heb. xii. 3); the contrasts and agreements of this the Lord's first visit to the temple, and His last appearance there (Matt. xxiii. 37), are suggestive.

The words directly applicable to Mary herself (verse 35) are a prelude of the *Stabat Mater*:

*Cujus animam tremementem,  
Contristatam et gementem,  
Pertransibat gladius.*

Connect the *contradiction* (verse 34) with the *διαλογισμοί*, cogitations, thoughts, of verse 35; good or evil thoughts come from good or evil hearts (cf. Rom. x. 4, 8, xv. 5, 6; Acts xiii. 46, xiv. 2; II. Cor. iv. 13, vi. 11; II. Tim. ii. 12). An ultimate day of decision must come as to every man's relation to Christ.

The circumstance that with a total absence of any *saying* of Anna, the record supplies full particulars of her person, gives color to the presumption that we are indebted to her for the incidents under notice.

Sceptics try to make capital of the astonishment of Mary and Joseph at the words of Simeon, arguing that their astonishment contradicts the former miraculous part of the story.

The proper way to answer the objection is that it is pointless; they marvelled not at that which they knew long before Simeon announced the matter, but at *Simeon's knowledge*.

The further insinuation that the whole matter is a *post factum* invention to conciliate the Jews falls to the ground from the very *vagueness* of the language, as a forger would have chosen a clearer mode of expression.

### OF BAPTISM.

What is baptism? It is the washing or sprinkling with water of a child or a grown person in the name of the Holy Trinity, with special prayers and thanksgivings. That is baptism, as you see it administered so often at church. That is the *outward* part of baptism—the part of it that you can see. But there is something in it that you *cannot* see, and that is the *effect* of baptism. What is it that baptism does for our souls? In order to understand this, remember what St. John Baptist prophesied of our Lord: "He shall baptize you with the Holy Ghost." In baptism this prophecy is fulfilled. By this is meant that in baptism a new and regenerate nature is imparted to us—we are born again, and the new nature into which we are born is that of Jesus Christ; and that this is done by the working of God the Holy Ghost. We are publicly proclaimed to be members of Christ's Church; and a germ or seed of good is implanted in our souls, which will, if we follow and obey it, finally transform us into the image and likeness of Christ, so that we shall be found fit at length for the society of God and of the angels in heaven. That is what baptism does, and you will see that it is a very important work. You can never be after baptism as you were before it. You have had a new influence, that of God the Holy Ghost—a new *life* which flows from the Incarnate Christ—put into your soul. But after it is thus given, we can resist it, or we can follow it. Our power of free will is not taken away. We have to *choose* between the life of Christ and the life of the world and the flesh—and according as we choose, so will our lot be in time and in eternity. So that baptism is a very important thing, which always works for great good; or (if we misuse it) for great harm. It is like a powerful medicine, which either kills or cures. For the punishment given in the next world to those who have had the privilege and spiritual help of baptism, and then have wasted or resisted it, will be far greater and more severe than theirs who have never had such privilege and



such blessing. Baptism then is a great privilege; but it is also a great responsibility. God has given it to us, and we may use it well or ill. It may be to us the gate of glory and holiness unspeakable; but if neglected and disobeyed, it may be only an additional talent which we must answer for, and of which the misuse will be a weight to sink us deeper into condemnation.

Now, my brethren, this responsibility which we all have for our baptism is the particular fact I want you to take hold of to-day. By baptism we claim God's promises, and are brought into connection and covenant with Him. Baptism will not save us; but it will put us in the way of being saved. It will not save us, but it will give us valuable help toward obtaining salvation. There are people who misrepresent the Church's doctrine of baptismal regeneration, as if it was meant that because a person was baptized he must therefore of necessity be saved. That is not what is meant at all. Amongst those who will be lost at the last there will be many baptized persons—men and women who have received the Spirit of Christ and the help of Christ, who have been professing Christians, and yet have fallen away after all, and lost their birth-right, and denied their Saviour.

So, being as it is a great privilege and honor, and a great blessing, it is also a great responsibility, because God will expect us to value it and to use it, and if we do not will call us to account.

Why is it a great honor? Because it is the means by which every one of us is signed with the Cross of Christ, and named by His name.

Why is it a great privilege? Because it helps us to overcome in ourselves those evil tempers and dispositions which hinder us in our way to heaven. You all have good thoughts sometimes. Well, the power to think those good thoughts is one of the gifts given you at your baptism. Those good thoughts, those good desires to be holy, are inspired by the Holy Spirit, who is given to you at baptism, as He descended upon our Lord Jesus Christ. You would find it *very hard* to live a holy life if you were deprived of the spiritual gifts which came to you when you were baptized—or *christened*. So true is this that, as you all know, our Church Catechism says of Baptism and of the Lord's Supper, that they are *generally* necessary to salvation, *i. e.*, necessary for all persons and classes; and it is very certain that it would be so difficult as to be almost impossible to get to heaven without them, far more hard than when we had their help. The sacrament of Baptism is the way God himself has appointed for our coming to Him; and unless we follow the way He has marked out, we shall not be sure of coming to Him at all.

And thus finally, let us all try, *first*, to value Baptism rightly, for the great benefits it gives; and *second*, not to rely upon it as sufficient in and by itself, and apart from a holy life, to save us—which it will not do. That would be to repeat the very mistake of the Jews about circumcision. But, on the other hand, we must not think it a small matter whether we are baptized or no. A person who wilfully neglects Baptism does two things. First, he flatly disobeys the ordinance of Christ; and second, he deprives himself of just the most powerful help and weapon he could possibly have in his strife against sin.

### A UNIQUE SUNDAY-SCHOOL.

#### *A True and Interesting Story of Work among Colored People.*

When Northerners are asked to help on the Church's Mission work to colored people, they sometimes ask, "What are the Southerners themselves doing for this poor and ignorant race?" The following account of the beginning and growth of one Mission school relates graphically what has been done at a single point, and shows what can be done at any point where the same CHRIST-like spirit is found among those who call themselves Christians. The writer says of the school, "It is the funniest as well as the most pathetic thing I know of"; and we commend its story to our readers, convinced that it will win from them both smiles and tears, and will quicken their interest, perhaps but barely awakened or only slightly felt before, in the work we have to do among the colored people of the South.

The Mission school is now about thirteen years old. It was begun by Dr. C—, of lamented memory, just after the war, as a little effort in one corner of a great field ripe for the harvest. He was a man of large heart and warm sympathies, and though he did not foresee the future growth of his work, he did see a present duty clearly, and had the courage to defy prejudice and do it. He was also a man of strong will, for in the inception of this work only a most resolute determination could have made it successful against the opposition of both races.

For a while he and his wife alone taught a few small colored children, then some of his family began to help, then a few personal friends; but for years the parish as a whole took no part in the work, and endured somewhat impatiently the ridicule of their friends in the denominations as to the Episcopalian fervor for darkies, explaining that the good old Doctor had to have his whim.

Thus was the LORD's heaven slowly working unseen and unsuspected. For once, when God had a work to be done, the fit instrument was at hand to do it; ready in all lowliness and humility and courage to "go forward."

After some six or seven years—how slowly GOD works—two or three families of the parish, noting Dr. C—'s failing strength, aroused to the necessity of helping him. By this time, too, several of the colored children had grown up and become communicants, and were leading blameless Christian lives. This last did more than anything else to help the school among both races. Our children, if not better children altogether, yet *knew* their duty better than the mass from which they came, and that made an impression among the colored people which by and by began to bear fruit. Nor was it without some final effect that Dr. C—, at every session, addressed a few words of kind and affectionate counsel and encouragement to the few who regularly came to learn. One of these early teachers said to me the other day—"It must have been God's work, else we would have given it up a hundred times over, years and years ago, the discouragements were so many and so heavy."

One thing which gave the colored people

confidence as to the genuine Christianity of the effort was that our communicants of their race came into the parish on a perfect equality. They were not required to wait, but came to the altar with the whites, kneeling side by side with our best citizens. Other efforts of this kind have failed at this or some similar point. Any one who knows the South can understand that this was not a bloodless nor a tearless victory.

So the years rolled by, and Dr. C— went home to his reward. I doubt not that this least noticed and most quiet and obscure of all his works will be one of the brightest stars in his crown.

When I came I found the school with from eighty to one hundred average attendants, with some six or seven teachers. But twelve years of work had not been wasted. Good foundations had been laid, and the two races were ready to come together freely and cordially as helpers and helped. So when I called for more teachers and a more general interest in the parish, both calls were freely responded to. Twenty or thirty teachers offered themselves, and so many parish people came to look on that we had no seats for them. For a while I was embarrassed, for the school was like a nondescript, with its head larger than its body. So we went to work at the other end, and I called upon the negroes to come themselves and bring their children. Again was the result embarrassing, for now I had more negroes than I knew what to do with, and had to devise various means to keep them interested while perfecting a new organization. Mrs. C—'s class of picaninies sprang from six to twenty-five in one Sunday, and other classes grew in proportion. We had not benches enough now for our regular scholars, so I asked in church that each family would send me a chair for the teachers; and I borrowed a plane, a saw, and a hammer, and bought lumber and nails, and made myself, in two or three weeks, fifty new benches.

The result is a school of four or five hundred, with from thirty to fifty teachers; a school full of bright interest, and loved by both teachers and scholars. On Holy Innocents' Day I baptized thirty-two infants and little children and several adults, and have quite a class preparing for Confirmation.

Our hardest work, after we brought teachers and taught together, was to contrive how to teach without books—how to pass the knowledge from the teachers' minds into the minds of the scholars with no media but the voice. Some classes began orally learning the Creed, the LORD's Prayer, and the Ten Commandments. We hunted up all the old primers and spelling-books we could find to teach other classes how to read, and finally betook ourselves to old newspapers to teach the alphabet. One or two lads learned how to read largely from the first page of an old *New York Tribune*, and one old man cherishes yet an old, torn, and dirty *Republican*, which came from some unknown corner of the world, as his gate into the mysteries of "larnin'."

The Mission school meets at two o'clock Sunday afternoon—an inconvenient hour, made necessary by our work later in the afternoon at the penitentiary—and many of the teachers have to go without dinner to be in time. By one o'clock the little darkies begin to come. Half an hour before service it is a most comical sight to look out of the rectory windows. Upon the side street that runs between the house and the church somewhere



about 100 negro children are grouped about, tumbling on the grass, making forts in the dust or mud, furtively playing marbles, and occasionally breaking out in a wild chorus of glee and a wild race in one direction or another. Sometimes some of them stop short with an expression of dismay at "soiling the nice new clothes," like little Polly Flinders, and then presently they will all be examining themselves and each other, dusting, rubbing, and brushing, until one hits a little too hard, or something starts them off again with a rush and a shout. It is useless to try to keep them in order; that cannot be done. They are bubbling and boiling over with animal spirits; they are infinitely more mercurial and full of life and mischief than white children, and an enormous task has been accomplished when they can be restrained from fighting and swearing.

About fifteen minutes before two the sexton goes over to unlock the door—a staid, dignified colored man. He is greeted with a shout of welcome, with the quivering of fifty pairs of black legs in the air, whose owners are standing on their heads, with a dropping of little darkies from all the trees in the neighborhood like untimely fruit, with a rolling of white eyeballs and chorus of criticising remarks as to his appearance and manner of walking, and the probable future dignities for which he is practising. "See, Jim, how his head do shine to-day!" "Yis; ye see he was bad when he was little, and his mammy done sculp him bald!" "Hush, chile, you dun know how 'tis; he's done rub all de hair off de top of his head so's to have room for de glory!" and so on; amongst which the sexton walks on unmoved, with a procession behind him exactly imitating his every motion.

At two the older scholars and adults come, and the room is quickly filled. Then we begin to sing, and for half an hour the room is filled with a volume of sound quite astonishing, entirely drowning out our piano. It is a poor old instrument, many of the strings are gone, and the remainder do not travel together; the action is old and stiff, and the ivory is gone from most of the keys. Some times we are in doubt as to whether it is quite as good as none at all, but somehow we go on using it in default of anything else. We have a faint and far-away ambition of one day having a good cabinet organ, one with the new pipe attachment—Wood's, I think it is—powerful enough to lead two or three hundred voices. However, the old piano is one of the makeshifts that we enjoy, and we are getting along very well. We chant the Creed, and sing hymns for half an hour, then open the school and go to work.

It is very interesting to sit on the platform that does duty for a chancel, or walk about among the classes and note the various methods and ways. Individuality has full play here, because we have no books, and it requires no little tact and study to keep the general plan harmonious. Ranged around the platform, and nearest to it, are the "infants." Mrs. C— has from twenty to thirty of these; but some forty or fifty more are divided into small classes, and are taught by the children from our own Sunday-school. We try to make our Sunday-school of our own children a nursery for teachers for the much larger Mission school, teaching them to learn well in order that they may teach well. As soon as our children are competent they are brought into the Mission school, given

classes, and, with a little oversight and counsel, are thrown upon their own resources. Were ever training and work—Missionary work—brought so closely together before?

The little nine-year-old daughter of my junior warden has a class of five small boys, and manages them with amusing dexterity. She is a perfect little beauty, with fair, pale face and sweet dark eyes. She has taught them the Creed, Commandments, and various collects and hymns, giving out to them line by line, and making them repeat after her. She has a queenly little way of pointing her finger if they are dull or inattentive; and they watch her and wait on her and are as deferential as little slaves. There is something touching in the sight as one watches the unconscious grace of her attitudes and her evident earnestness, noting the contrast between the long fair hair floating about her shoulders, her clear, pale skin and perfect beauty, and their black faces, woolly mats, shining eyes, and gleaming white teeth; and between her earnest childish talk about the dear SAVIOUR and being good and going to Heaven, and their rapt attention and almost reverent admiration of her and curious questions and implicit faith in what she says.

My own boy, Eddie, has a class of somewhat larger scholars, and has a most original method of enforcing discipline; for if one of them is obstreperous he promises him a thrashing, and some time during the week hunts him up and gives it to him. He invented this method himself, and it works so well, and I find it so unconquerably funny, that I do not say a word or let him know that I am aware of it. By a process of natural selection he has the worst small boys in the school, yet one of the best behaved classes. He has gone the rounds, and one time or another has given every one of his class a "good, first-class drubbing," boy fashion, coats off, hammer and tongs. But his boys love him heartily, run errands for him, wait on him, and especially learn his lessons, maybe because they know the penalty if they fail. They bring him little presents, and "Hello, Eddie!"—for the "mas'r" is dropped nowadays—greet him on every corner. Withal he teaches them well, and with genuine feeling.

One young girl, about fourteen years old, has a class of negro girls, about seventeen, older and larger than herself. She is bright and quick, but gentle, lady-like, and modest; quietly dressed, and rather timid in manner. Her class surround her like gay sunflowers, shining in all the colors of the rainbow, with topping bonnets and hats, and ever-ready giggle. But she is fully equal to the management of them, and it is worth a week's journey to stand near them when they do not know it, and listen to the play of question and answer, the unison recitations, and the original explanations, half wasted, of life and religion.

Ranged round the outside of the room are the adults, some of them forty and fifty years old; some of them laboriously learning to read; some reciting Creed or Commandments; some asking almost childish questions about duty and the various points of the Gospel teaching. Inside of these are the larger children and the young men and women, some engaged on the Catechism, but mostly learning, by oral teaching, psalms or collects, or portions of the Bible, and all engaged in asking questions.

At three o'clock I take the school and put

them through a course of catechising, with unison recitation, occasionally calling up a single class, and always telling some little story; ending with some account of Foreign Missions in Africa, or the Indian Missions, and striving to interest them in the condition of those worse off than themselves; finishing with a collection for such object. The piano is our only altar; but we deposit the offertory there, in the hats of the boys who gather it, all the school standing and singing. I study this address of mine enough to keep it fresh and interesting, and never did I speak to a more sensitively responsive congregation, or one where smiles and tears lay nearer the surface.

Among our teachers here, and at the penitentiary, are both our wardens and most of our vestry, with their wives and daughters, taking the lead as they should in the Church work, and following it up year after year with wonderful patience and perseverance. We have two Superintendents besides myself—one opens the school and the other closes it; and we three are in and out continually among the classes, watching the ways of every class, and growing slowly familiar with every face. In such an unruly school—so full of bubbling fun, with so many very young teachers—this constant and close oversight is necessary.

I do not know of any sight at once so comical and so touching—mingling the amusing, the pathetic, and sometimes the repulsive—as a lingering view of this school from the platform. For we have the repulsive—lame, halt, maimed, and blind—which, for a while, seemed a burden heavier than we could bear.

One Sunday two blind negroes came into the school, led only by curiosity and the sound of voices; that is, they thought so, and so did we. But now, looking back, we know that some good angel of God brought them in that they might find the spiritual and temporal care they needed; and thankful I am that, when my own faith faltered, there was one among us, more gifted of God, who did not turn away from the work the angel brought in to us. The blind negroes felt their way in and stood near the door, their heads bent in a curious attitude of listening. Teachers and scholars alike shrank from them, and glanced towards me, as if expecting me to put them out. I looked at them, for I was not far off, and then looked down at my Prayer Book with a curious sinking of heart, for though I recognized a duty I shrank from it with no little cowardice, thinking that *such* lame and halt and blind, full of wounds and bruises and putrefying sores, would drive away teachers and scholars alike. As they stood there they diffused a perceptible, painful odor for some distance around them. When I looked up from my Prayer Book my eyes fell upon a young lady, one of the teachers, who was gazing at them with an intensity of look that showed that her own heart felt the appeal. She hesitated a moment. Maybe she was praying. I do not know. I was. I felt a heavy need for grace. Then she left her class, walked straight up to them, took first one and then the other by the hand, led them to a seat and sat down by them. She bade them welcome, found out where they lived, learned their desires, and maybe infused desires into their minds, and promised to teach them. The next Sunday she gave up her own class and took them with the companions they brought. Now they are



clean and neat and decent, and are always in their places.

I tremble to think how we would have forfeited God's blessing had all of us proved as unworthy as some of us were. But from that day He has given us prosperity, thanks to this sweet lady, whose name I dare not give, though indeed I wish it were written in the hearts of all God's people in letters of love, as it surely is in His Book somewhere in letters of light. Even in writing this I cover over something of it, and fear lest she should see what I have written. Still, although I have spoken with feeling and have tried to picture this scene clearly to you, maybe she would not recognize it, for you must understand that it was all done quickly and noiselessly and quietly, in the midst of the bustle of two or three hundred scholars reciting, passing as an ordinary incident in the school. I wish, too, I dared describe her personal appearance, but I can only say that could you look upon her sweet face you would not love her less.

One of our teachers is an aged lady of three-score and ten, whose whole heart is in this work, and who has more influence than any of us with the colored people, for some inexplicable reason, which must lie in the greatness of her sympathy with them.

Whatever may be the outcome of this work the hardest part of it is done, since the line of demarkation and prejudice between the races is gone. This prejudice was always greatest on the part of the negroes. They distrusted the whites, would not believe in any genuine sympathy on their part, would not listen to their teaching, or believe in the "white folks' religion." This is gone. They come to school and to church, they listen patiently and try to learn. So many of them now have grown up in our school that we have a firm hold upon the race, and lack neither teachers nor scholars. Our only trouble, aside from the want of books and the small drawbacks in the lack of machinery, is the lack of room.

The small wants are in one sense advantages. Lacking an altar, we are the more careful to teach the nearness of God to the soul, and His certain presence in His sanctuary; lacking an organ, we sing the louder and more cheerfully; lacking books, perhaps we teach the better orally, certainly our young teachers develop their powers more rapidly. Our young lads even tear down the posters and show-bills in the streets to get large letters to teach the alphabet, and you may sometimes see a little girl laboring away with a pair of scissors at a brick wall covered with advertisements, to get the letters she lacks for her A B C's, to teach her class; lacking plates to take up the offertory, we explain that God looks at the heart of the giver, and blesses the mites given in His Name for His glory; lacking a bell to call us together, we have learned to be punctual without reminder; lacking Prayer Books, we explain the Church year and the meaning of the seasons more carefully; lacking Bibles, we talk about the SAVIOUR and His goodness towards us the more lovingly.

However better we might do with our scholars had we the machinery we need, I am confident that the throwing the teachers entirely upon their own resources has been good for them. Yet it is hard to know what to say when some bright young negro asks for a Prayer-Book or a Bible, with evidently genuine desire to use it, or when some aged one craves for the LORD's own Words in His own

Book, or when our last alphabet is gone and some new one wants to learn to read.

Yet these are minor matters. Our heavy need is room to worship God together! Our church is not large enough. We have assigned seats to all the colored people we have room for, and more of them do not come because they know they would displace our own people. They are not lacking in courtesy or full respect when once their confidence is won. We do not put them in corners, and our church has no gallery. When they come they sit in the body of the church with us, only in their own seats. Our seats are all free, we have no rental. But we need room for them, and to get room we must build transepts and a recess chancel, and this is far beyond our strength.

When the LORD's time comes He will send the means. We do not borrow trouble about it. I think the time is ripe for it now, but maybe He does not. He will lengthen our cords and strengthen our stakes by and by. But we cannot help looking forward with longing to the time when we may be one in worship as we are one in faith, and may bow down before the FATHER of all flesh, Who hath made us all of "one blood," to pray the same prayers and sing the same songs under the same roof, and may go up together to the same altar and kneel side by side to feed upon the same SAVIOUR, with a like reverence and love. When we reflect that we could do this to-morrow had we a house of God large enough, we can hardly wait, and some of us propose to build, and trust to the Church to help us pay. But that would be to go forward, not at command, but at our own judgment, and it would be to worship under a mortgage. So we will not lay one brick until we have money to pay for it, and will try not to hurry faster than God leads us. But some day, surely some day, God will hear our prayers, and will give us room to worship Him after our heart's desire.

Then shall there be seen a white Priest and a black one in the same chancel, a white choir and a black one singing antiphonally to each other, a white congregation and a black one bowing together at the holy Name JESUS, reciting the same Creed, and looking longingly forward to the same Heaven. Ah, it will be a foretaste of that happier land where there are no castes nor ranks nor divisions nor differences, but all angels and all men worship God together, with one voice and one heart and one same love.

What an influence such a Church would have! Here in the cathedral town and capital of the State, where the legislature and courts meet, where the Methodists hold conferences, and the Presbyterians their synods, and our Church her councils; where our Church is the strongest by far of all the local bodies of Christians and the most prominent in position, with the largest church building and congregation, attracting strangers by these things, and our parish most harmonious and united—how glorious it would be to show the world one Church and one Service, where black Christians and white are one body, one parish, one same Church, not afraid of each other, full of kindness and good-will and brotherly love!

Well, God will give us this when His time comes: meantime we will go quietly on, seeking to do our duty with faithful and true heart, learning from our mistakes, and striving not to be always behind the foremost of our own number in faith, love, and good works.

—*Spirit of Missions,*

## SHORT SAYINGS ON SEVERAL SUBJECTS.\*

The form of ecclesiastical government God has settled by the establishment of an apostolic ministry. The form of civil government God has left open to human choice: but the institution of civil government is none the less a Divine institution.

The rulers of every State, whether by inheritance or election, have a Divine commission to govern its members according to its constitution in subordination to the Divine law.

The laws of the civil authority, when not contrary to the Divine law, furnish a rule for the conscience.

They should be complied with conscientiously, with an obedience as to an authority which God has constituted.

Every Christian has a twofold citizenship, and owes a twofold obedience. He is a citizen of an earthly government. He is also a citizen of the Kingdom of Heaven. He owes an obedience to the law of the State and to the law of the Church.

The State legislates for the order of the community and the temporal prosperity and well-being of its members.

The Church legislates for the maintenance of order within itself, but chiefly with a view to the spiritual edification and eternal well-being of its members.

These two powers have different spheres of government, but are both limited by the same Divine charter, that is, the Word of God.

There is no reason why their requirements should conflict, except that the men who govern in one or other of them may not know or adhere to their duty.

Rulers in the Church, like all other citizens, owe allegiance to the State.

Christian rulers in the State, like all other Christians, owe allegiance to the Church.

There is no difference in the obligation in the two cases; the difference is in the power to enforce compliance with the obligation.

The allegiance which lies in outward obedience or submission can be coerced.

Spiritual allegiance cannot be coerced. It must be voluntarily rendered.

Hence God has given to the State the power of the sword, and to the Church the power of the keys.

The power of the sword involves the control of life, liberty, and property, which are essential to happiness in this world.

The power of the keys involves the control of those means of grace, the participation of which Christ has required in order to happiness in the world to come.

Our Lord has taught us that some things are due to Caesar, and some things to God.

He did not mean that our obedience to the civil authority was not due as a duty to God; but rather that there were some things in which the civil authority had a right to require our obedience, and other things in which it had not.

Whatever the State requires contrary to the will of God, we must, of course, decline to obey, and be willing to suffer the consequences.

Whatever the State requires contrary to those laws which the Church, by the will of God, of right imposes in respect to faith, worship, repentance, and charity, we must in like manner decline to obey.

These matters the State knows nothing of, and has no commission to regulate.

\* From the Rev. Dr. Seabury's Manual for Choristers.



## CHILDREN'S DEPARTMENT.

## WHAT THE SPARROWS CHIRPED.

BY ELLEN HAILE.

Snow-covered vines and a snow-covered sill,  
Damp feathers and very cold toes!  
It's hard enough to keep warm (they chirped),  
As every wee birdie knows.

The trees are bare and the vines are stripped  
Of the leaves that were so warm;  
We've nowhere to sleep but in the sheds,  
And under the eaves of the barn.

I wish we'd a house this winter-time  
(The little birds chirped together);  
How nice to be warm, with plenty to eat,  
To never go out, nor wet your feet,  
In such unpleasant weather!

But his door is locked and the key's outside—  
He never goes out at all,  
There are golden bars all round his house,  
And only his voice comes through the wall.

He never can swing on an elm-tree branch,  
Or roll in the dusty street,  
Nor splash in the gutter whenever he will,  
For fear of wetting his feet.

## THE RICH GIRL AND THE POOR BOY.\*

BY AMANDA MATORKA BLANKENSTEIN,

Author of "Ella's Stepmother," "Charlie and Freddy," etc.

Bertha was eight years old to-day, and all the inhabitants of the house tried to afford her as much pleasure as possible. Bertha was a spoilt child. She had lost her parents very early; her mother had died soon after her birth, and her father a few years later, so



THE SPARROWS.

The berries are gone and seeds are few,  
There's hardly a crumb of bread:  
Children forget, when they're safe and warm,  
That sparrows need to be fed.

The canary-bird sings in his cage of gold,  
As if he'd never a care;  
I'm sure that for him the sun always shines  
And the weather is always fair.

He sings and he sings the whole day long—  
There's never a thing on his mind!  
How would he feel if the wind blew sharp,  
And seeds were hard to find?

Would he chirp and leap and dance and sing  
When the snow was coming down,  
If his was only the dusty dress  
Of a sparrow that lives in town?

He never was free as the wind that blows,  
Or the leaves in autumn weather;  
He has to look out when the cat's about,  
Or she'll eat him, every feather!

But he's happy too, that strange little bird,  
As happy as he can be;  
And if you'll listen and hear him sing,  
You'll find he's telling me

That each little bird in his own little place  
Is happiest after all—  
He in the house, and we in the vine,  
If even the snow does fall.

God's up in heaven—he's sure of that—  
Then what can do us harm?  
He'll sing in his prison, we'll hunt for crumbs,  
God's pity will keep us warm.

that she had been an orphan when only four years of age. Then her grandparents had taken her into their home, and had provided for her since then with warm love and devotion. It is such a dreadful misfortune for a child to be bereaved of its father and mother, that her grandpapa and her grandmamma, deeply conscious of this deprivation, had not been strict enough with her. They had occasion to perceive that on this birthday of hers, and the wish was awakened to make their grandchild feel it too.

"Make haste with your breakfast, my darling," said the good grandmamma, who was very impatient to witness her child's joy. She had been preparing all kinds of surprises

\* The right of translation is reserved



for her for weeks, and had taken the greatest pains to procure the presents, which she now wished to show to Bertha.

But the little girl was in a very bad temper; she had, as one says, got up with her left foot foremost. Bertha generally had bread and milk for breakfast, which is the most wholesome food for boys and girls; but to-day, on her birthday, she had received delicious coffee, and some bread with marmalade. The child's eyes had been larger than her stomach, and, though her plate was still half-filled, her appetite was gone; feeling sorry that she could not eat the unaccustomed food, the spoilt little girl grew sulky.

"Well, darling," said her grandmother, "you have had enough; come quick, let me show you your presents."

The child's brow, which had been all puckers, cleared up a little; she was curious to see the treasures which had been prepared for her. Grandmamma untied her napkin, and Bertha slipped down from the chair to the ground. The little dog, which she had received from her grandparents a year ago, and which had till then lain quiet beside her, now jumped up, barking loudly. He knew very well that something unusual was going to occur. He was very small; his mistress had on that account christened him "Tiny," and no one could help admiring the lovely little creature. His wee body was entirely covered with long, silky curls; at his head they had a yellowish, almost whitish, tint, the rest were of a bluish gray. Only his paws and his little breast resembled the head in color. The long curls fell over his face like a pent-roof, through which the clever dark eyes glistened like diamonds.

"Tiny must accompany us, grandmamma," said Bertha.

"Oh, naturally," laughed the old lady, "he must always be present."

The dog barked energetically, as if he wished to say: "That is certain, I am a person of great consequence!" and he ran out of the door the very first.

"Everything has been arranged in your school-room," said Mrs. Linden, as they walked hastily along the passage. Tiny seemed to have understood her words, for he galloped up straight to the room she had mentioned, and, rising on his hind-legs, he pressed his fore-paws impatiently against the door, as if he intended thus to open it.

Mrs. Linden had until now taught her grandchild herself, without any help from others; it had been decided that she was only to go to school in the following spring. The old lady led her pet into the room; there Bertha remained standing in great surprise, while her good grandmother gazed at her with sparkling eyes. The most beautiful hot-house plants had been arranged in a large semicircle; it resembled a forest; the gardener had brought them here from the conservatory. In the midst of them stood a large table, on which the presents had been arranged. There was a new dolls' kitchen; Bertha had yearned to possess one for a long time. It contained a fine stove, on which stood a kettle and some sauce and stew pans, which glistened like gold. The rest of the utensils hung at the walls, neatly arranged, and all around the kitchen was everything necessary for the preparation and serving up of a dinner. There was a charming dinner-set of china with gold stripes; there were forks and knives, decanters and glasses—nothing was missing. Beside them stood on a tray a cof-

fee-pot, a milk-pot, a sugar-basin, cups and plates; a little farther off a pantry well filled with provisions.

"Do you see, my darling," said the grandfather, who had meanwhile joined the party, "now you can cook, and as we thought that you might like to try it directly, we have invited your little friends, so that you may prepare your own dinner to-day. Theresa will help you. The table in the garden, under the large linden-tree, shall be spread with your own little table-cloths and your set of china and plate. Will that not be delightful?"

Bertha did not answer; she had turned away from the fine cooking utensils, and had hurried up to where a large doll lay at the other side of the table. She had lifted it down, and, taking it in her arms, she held the head lower than the rest of the body.

Her grandparents saw, to their infinite astonishment, that her little face was twitching violently, that her eyes had filled with tears, which now rolled quickly down her cheeks.

"What is the matter with you, my child?" asked her grandpapa, approaching her; "do you not like the doll?"

"She does not open and shut her eyes, and I wished to have one which did so," sobbed the little girl, as if she had been deeply injured.

Mr. Linden looked at his wife questioningly.

"She expressed a wish to have a large doll, which could sleep," explained the old lady; "but Rommels had just sold the last of the collection, and they only expect another lot next week. I had no time just then to go to another shop, and," she continued reproachfully, "I thought that our child would receive so many pretty things that she would be content without receiving this. Look at the superb kitchen, darling, and at this set."

But Bertha bowed her head poutingly, and turned her back to her grandparents.

"I do not care for them," she said sulkily; "I had rejoiced most at the prospect of receiving the doll, and as you have not given me that as I wished, I do not want to have anything else."

Mr. and Mrs. Linden looked at each other sadly; they told each other by looks, though they did not do so by words, that they had spoiled their darling, that they had been too kind to her.

"Bertha, I will not scold you to-day, on your birthday," said her grandfather very seriously, and his dear old voice trembled for she had grieved his faithful heart very deeply; "you do not know, child, how well off you are; on that account you have grown selfish, ungrateful, and discontented."

"Yes," observed grandmamma, "you are very right, Arthur; I was strongly reminded of our little one the other day, when I paid a visit to the day-laborer and his family. They live in one of the suburbs—oh, God alone knows what misery that house contains! The father has been confined to his bed for weeks, and is naturally too ill to work; the mother has enough to do in nursing her sick husband, and in attending to her small children, so that she cannot leave the dwelling to earn money. On that account they are exposed to the sorest want, although poor Mrs. Kister employs each spare moment in knitting stockings for people. The eldest child, a boy, is only ten years old, and still he must work very hard. He looks pale and sickly. 'You are fatigued, Thomas?' I asked him. 'Oh yes,' he answered, 'I can sleep but very little at night, for I lie in papa's bed, and he groans for pain.' He did not

say this complainingly, but only in answer to my question, and with the deepest sympathy for the sufferer."

Bertha had laid down her doll, and had crept up close to her grandmamma; her eyes had opened very wide, and her lips twitched. She was a spoilt child, but she had a warm little heart. She thought of her excellent crib in the next room, which was so soft that she sank down into it as into a little feathery nest, and in which she slept so soundly from the evening till the next morning without waking. No one disturbed her; when Theresa undressed, she crept about the room on tip-toe for fear of rousing her.

Grandmamma had sat down, and now drew her darling to her side. "Before I left the dwelling the other day," she continued her narrative, "I asked the boy whether he would like me to bring him a plaything the next time I came? 'Plaything? What is that?' he inquired surprised. I explained it. 'So those are playthings which one sees in the shop-windows, and which are so beautiful?' he asked eagerly. He had never understood what they were for, much less had he ever possessed one. Think of that, Bertha; what do you say to it?"

The child had bowed her head, her brow was drawn into puckers; she was thinking deeply, and she was too much astonished to be able to answer. A new world seemed suddenly to have been opened to her, and her little heart-ached as it had never ached before. At last she lifted her head: "Grandmamma, may I accompany you to the boy's house when you go there again?" she entreated.

"Yes, you may do so; I will take you there this very afternoon, after your little friends have gone. I wish to go to Kister's, for, strange to say, to-day is Thomas's birthday as well as yours; the only difference is that he is two years older."

"May I take something for him?"

"Yes, certainly; I have also provided several gifts for the family, as they are in want of them."

"Has Thomas any sisters and brothers?"

"Yes, there are five smaller children; the youngest is only eight months old."

"And they all of them have no playthings, no dolls?" As she thought of it, Bertha folded her hands; that seemed so incomprehensible to her.

Grandmamma shook her head sadly. "Ah, my darling, those poor people thank God most fervently, if they have clothes to keep them warm, and bread to satisfy their hunger."

Bertha started; she looked down at her richly embroidered muslin frock, and at the broad sash which was tied round her waist and hung in a large bow to the very hem of her skirt behind. She thought of the excellent breakfast which she had received, and that she had been angry because she could not eat it all up.

At this moment Theresa, her nurse, entered the room, bringing in two little girls—the first guests had arrived. The rest followed soon afterwards, and then they began to cook. Theresa covered their pretty dresses with large pinafores, and, under her supervision, they each of them accomplished a task. The fire crackled merrily in the stove, and the contents of the stew-pans hissed so loudly that it was a pleasure to listen to them.

The dinner was served under the large linden-tree at one o'clock punctually. The little party sat round the long table and



looked admiringly at the pretty plates, which were so nicely striped with gold, and at the tureen, which was full of delicious soup, and how they did all of them relish it! they declared that nothing had ever been so good before. And how hungry they were after their work! The grandparents and Theresa served them; Bertha and her friends looked just like a queen with her ladies of honor.

The birds assembled on the boughs of the large linden-tree, and watched them curiously; they were evidently telling each other they had never seen anything to equal that, they made such a great noise. A fat sparrow, the most impudent member of the whole assembly, ventured to fly to the back of the bench, as if he wished to investigate more clearly what it all meant. Grandmamma, however, believed that he wanted to have something to eat, and threw down some crumbs on the ground. She had understood him best; for he flew to the spot eagerly to pick them up, and returned again and again, while some of the rest followed his example, when the children gave them bread enough to satisfy fifty sparrows. That made Tiny very indignant; he had been waiting patiently for a long time, hoping for a tid-bit, but in vain, and now the dessert had been eaten, and he had received nothing. Jumping up hastily, he chased away the sparrows, which retired to a bough, where they chirped angrily, and ate up all the crumbs, although the spoilt animal generally disdainfully refused to take any bread.

"Poor Tiny, he has had nothing!" Bertha cried; her conscience pricked her sorely. "Grandmamma, you said he was to have a very good dinner to-day."

"Yes," answered Mrs. Linden, smilingly, "in a certain way we ought to celebrate his birthday at the same time as yours. We do not know where he was born, but it is a year to-day since he entered our house for the first time, so we must call this his birthday." She whispered a few words to the nurse; Theresa hurried to the house, and soon returned with a plateful of liver sausage. Liver sausage was Tiny's favorite food; he smelt it from far, and went round and round the nurse, hopping on his hind-legs, barking shrilly, and his little black, glistening nose sniffing eagerly.

"I will put it down for him," cried one of the little party; but she was pushed aside rudely, and Bertha took possession of the plate.

"No," she cried reproachfully, "he is my dog, and I will give it to him!"

"Bertha, Bertha!" cried her grandmother; "fie! for shame! child, how can you speak to your guests in such a way! You ought not to be so selfish; you ought not to grudge others a pleasure!"

Tiny had attacked the food greedily, he scarcely thought of chewing. The plate was soon empty, and the dog licked it quite clean, so that he might not leave a single crumb, and he then searched the ground all round to ascertain whether anything had fallen down.

"Now Tiny must show his trick!" cried Bertha. The dog, who had heard his name, looked at her fixedly, while his little scarlet tongue passed round and round his mouth.

"I suppose you mean him to stand on his hind legs, or to be a sentinel?" asked the children.

Bertha turned up her nose disdainfully. "Every dog can do that!" she said snappishly; "Tiny is such a clever animal that he can do more than the rest."

The little guests were amazed.

"Fetch your ball, Tiny!" his little mistress commanded.

The dog rushed away.

"Does he really understand that?" asked the children. They did not trust their senses.

"Only wait," answered Bertha triumphantly.

Sure enough, like an arrow shot from a bow, Tiny returned with a gay-colored india-rubber ball in his little mouth, which he threw down at his mistress's feet, and then retired, barking loudly, as if he wished to say to her: "Make haste! make haste! I am in a great hurry!"

"Grandmamma, please to bandage his eyes, so that he may not be able to see!" begged the grandchild.

Mrs. Linden took the animal on her lap and put a shawl round Tiny's bright curly head. The animal resisted with all his might, and tried again and again to relieve himself of the bandage. Grandmamma could only restrain him with great difficulty, for he kicked with all his legs, and his shrill little voice filled the air.

Bertha searched for a good hiding-place for some time in vain; none seemed safe enough. Finally she put the ball, at some distance, into a low box-hedge which surrounded a bed of flowers.

"Now, grandmamma, you may let him go!" she cried, clapping her hands.

Tiny, delighted to be released, rolled down to the ground like a ball from Mrs. Linden's lap.

"What is he doing?" cried the children, for the dog had jumped on the bench, and from there to the table, where he was now standing among the plates and looking in all directions, his little nose sniffing eagerly.

"He always does that," answered Bertha, who was watching her pet with admiration; "he wishes to know, first of all, whether he cannot from there see the ball. He sometimes jumps on the chests of drawers in the rooms; he always prefers the very highest place."

And so it was; for, after having convinced himself that he could not perceive anything from that elevated position, he hastily descended and went to and fro to the various objects. He forgot nothing; he dashed about busily; he even searched the trunk of the linden tree as far as he could, by dancing round it on his hind legs and stretching his little glistening black nose in the air as much as possible.

The children watched his movements with thrilling interest; they did not venture to make any remark; they so dreaded disturbing him. And when the dog approached the spot where the ball really was, they rose on tip-toe and bent forward to the utmost of their capacity; they were so curious, so impatient.

Tiny has reached the hedge; yes, he sees the ball; with a shrill yelp of pleasure he darts upon it; his little head, which is as glossy as a ball of floss-silks, plunges into the foliage. With a jerk it reappears; the ball is between his teeth; he darts up to his mistress, throws it down again at her feet, and barks loudly. A cry of intense delight escapes from all those little lips, and they approach the dog to caress him. But Tiny's character is a peculiar one; he does not like many people; he only loves one person with all his heart, and that person is his little mistress. Even the grandparents and Theresa

have in vain tried to gain his favor; he only puts up with them and obeys them with reluctance. He evidently seems to think that one individual alone has any right to give him orders.

When the children now approached him with the kindest intentions he looked at them disdainfully, showed his teeth, and drove them back by his threatening growls. From a respectful distance they begged Bertha to let them have another representation.

The spoilt child had watched her dog with great satisfaction; she was highly delighted that he cared for no other human being besides herself. She put her arms around Tiny's neck, and he joyfully submitted to her caresses, ever and again jumping up to lick her hands.

The afternoon was far advanced, and all the children had returned to their homes; Theresa had led Bertha into the house, for it was September, and the garden was damp in the evening.

"Grandmamma," entreated the little girl, "are you going to see Thomas now?"

Mrs. Linden nodded her head smilingly.

"What am I to take for the children?" asked Bertha. She had hurried up to the large wardrobe, which was filled from the top to the bottom with toys. "This doll with the curls will please the eldest girl, and these fine building-blocks are for Thomas."

Mrs. Linden again nodded her head.

The child had soon made her selection, and the things were placed in a basket, which Theresa was going to carry. Wrapped in a warm jacket, Bertha walked beside her grandmother through the streets towards the suburb. After a considerable time they entered a narrow lane.

"Oh, how ugly it is here!" cried the child.

"One can only see a little bit of the sky; and how dirty the houses are!"

"Yes, my darling; and still people inhabit them in great numbers. Not all our fellow-creatures are as well off as ourselves; for that reason we ought to be grateful for the many blessings a merciful Father has given us."

They stopped before a low building. Many panes of the windows were broken, and had been replaced by rags; the walls had been greatly injured by the rain and the wind; and the door only hung on one hinge.

The grandmother ascended the rickety steps with her companions, then she approached a door opposite to the landing and knocked at it.

When they entered the room Bertha could not at first distinguish anything; in this narrow lane the days come to an end very early.

Mrs. Linden had directly looked at the bed, in which the sick man had lain when she paid her last visit, and perceived, to her astonishment, that it was empty. She glanced inquiringly at the woman, who greeted her respectfully.

"He was carried to the hospital yesterday, ma'am," the poor wife said in answer to the look, while she wiped the tears from her eyes with her apron. "I know right well that we must thank God that they took him in there; but it was hard to give him up. How gladly would I have nursed him myself; but where could we procure the money to do so?"

"Yes, it must have been very hard, Mrs. Kister," said Mrs. Linden, with deep sympathy. "But in the hospital he will most



probably sooner be restored to health than here, because all means are at hand; and you will then live to see better days, for He ever helps those who, like yourselves, trust in Him and try to please Him. I came here to-day because I heard last time that this is Thomas's birthday, and I wish to congratulate him."

"You must thank the lady for her kindness," said his mother, pushing the boy forward so that he might face Mrs. Linden. "Think of the honor done to you."

Bertha looked curiously at the child. His blouse and his pantaloons were made of the coarsest materials, and were very much worn out; but they were clean and well mended. It was his face, however, which most attracted the observer's notice; it had such an open, pleasant expression, and was surrounded by brown curls. He lifted his sincerely grateful eyes to the old lady, and they spoke for him.

"Well, why don't you express your thanks?" urged his mother. "What must the lady think of you?"

"It is not necessary for him to speak," returned Mrs. Linden, taking the boy's hand; "his face is eloquent enough. Now I will show you what I have brought for you;" and she took the large basket from Theresa.

Bertha was astonished that her grandmother did not open the smaller one first, for that one contained the playthings. But Mrs. Linden wished to give her darling a lesson, and acted with a set purpose. First of all a large box containing rice, flour, etc., made its appearance; then a fine piece of beef, and other eatables, which had been intended as a present for the sick man; then a new dress for the mother, for Mrs. Linden had perceived how carefully the one she wore had been pieced and darned; finally several articles of attire for the smaller children.

"I knew that I could give Thomas no greater pleasure than by providing for his dear ones," said the grandmother, turning to the boy. Who could have doubted the truth of these words in looking at him? His little face was perfectly radiant; his lips opened repeatedly, but no sound issued from them. Then he folded his hands, and pressed them tightly to his breast, while tears rolled rapidly down his cheeks.

"Oh—oh—I thank you; I thank you a thousand times, good lady!" he sobbed. "I will pray for you!"

Bertha had nestled up to her grandmother. She was remembering the morning of this day, when she had turned from the beautiful presents in such a naughty way, because one wish had not been fulfilled exactly according to her mind. Then she again beheld herself when she had pushed aside her little friends impolitely, exclaiming, "No, he is my dog; I will give it to him!" Thomas would never have acted in such a manner; he did not grudge any one a pleasure. He had received nothing personally, and still how very, very happy he looked!

Bertha felt so ashamed that she had crept behind her grandmother to hide herself, so she did not see that Mrs. Linden was now opening the other basket, from which she took the playthings. She beckoned to the children, who had retreated to the corners of the room, and when they approached her she said:

"My little girl has brought these for you. Come, Bertha, you must distribute them."

Her grandchild now stepped forth, and saw four bewildered little faces, which had

opened their eyes and mouths as wide as possible, for sheer astonishment. She handed the largest doll to the oldest girl, to the boy next in age a fine game of ninepins, and thus she had provided for all. Grandmamma now spoke a few words to Theresa in a low voice; the nurse stepped to the door and fetched a little portable basket which had stood in the shade, so that no one had seen it.

"Here, Thomas, you can put your pine-wood in this and carry it on your back; it will then be an easier load than now, when you have to drag it painfully from place to place, tied in a cloth. Look in and see what the basket contains!"

Thomas put in his hand and drew forth a new pair of thick pantaloons for the winter, and a jacket of the same stuff, a hat, and a pair of warm gloves.

"Those clothes are for Sunday wear in winter, my dear boy," said Mrs. Linden; "and you must put on the gloves when you go out to sell the wood, so that your hands may not be cold. I will soon bring you a knitted jacket for the week-days."

Bertha had again turned to Thomas; she was observing him attentively. He looked very much pleased, and expressed his warm gratitude to his benefactress; but his face was not as radiant as it had been before. Her grandfather's words were ringing in her ears: "You do not know, my child, how well off you are; on that account you have grown selfish, ungrateful, and discontented."

Oh, how different Thomas was; he would never have acted as she had done. The boy had hurried to the opposite side of the room with his basket; Bertha saw that her grandmother was speaking to Mrs. Kister, who had only now regained her power of speech; surprise and joy had sealed her lips. Bertha followed Thomas, who was just filling his basket with the little bundles of wood.

"What is that?" she asked.

"That is pine-wood; the people make use of it to light their fires."

"And must you always carry that about?"

"Yes, the whole day long, except when I am at school. I leave at half-past five in the morning, and often do not come home for dinner, and even if I do, I must go away again directly after it. I had just returned when you arrived."

"But how cold you must be in the morning, when it is still so early! I heard Theresa say it had been so very cold to-day; and are you not tired?"

The boy had discontinued his employment, and his gaze was fixed thoughtfully on the ground:

"I am not cold now—at least not very; but in the winter, when the streets are covered with deep snow, then I have often thought I could not bear it any longer. And still I have always been able to bear it, for I prayed, and then God told some person to call me into the house, and they let me rest in their kitchen near the fire. And sometimes they give me a plate of soup, and—only think what luck!—one day I received some coffee. Oh, what a great treat that was, and how I did enjoy it! Nothing can be better than a cup of coffee when one is so cold!"

"And have you ever eaten any marmalade?"

"What is that? Marmalade? I do not know it? They gave me bread, and once in a large house—they must be very rich people who live there—the cook handed me a roll; but that was too good for me; on that ac-

count I put it in my pocket and brought it home for my poor sick father."

"Do you always pray when you are cold, or when you are tired?"

The boy stared at her, greatly astonished.

"What should I do else?" he cried; "naturally, I always pray when I am in trouble, but not alone when I am in trouble; father always said, 'Do not forget to thank God for everything you receive, for it comes from Him.' Oh, I have forgotten that now!" And he folded his hands, and lifting his face heavenward, his lips moved.

Bertha, who stood beside him, folded her hands too, and for the first time in her life she thanked her heavenly Father from the very depths of her little heart for His great goodness to her, and for the many blessings she had received from Him, and begged Him to help her to become better, so that grandpapa might never again be compelled to call her selfish, ungrateful, and discontented.

"Grandmamma," Bertha exclaimed lately, she is now fifteen years old, "do you know that I have never ceased to be grateful that you took me that day to see the family of the poor day-laborer? I learnt so many lessons there, which I have never forgotten. And Thomas being here, his presence always reminds me so strongly of them."

Thomas wears livery, and is a footman in Mr. Linden's house; he is a very faithful servant. His father had at that time returned from the hospital after a few weeks, but God had summoned him to his eternal home not many months afterwards. Thomas and his eldest sister having both found excellent situations, they can assist their mother, so that with the help of benevolent people she will be able to provide for the rest of her children.

#### THE FROG THAT TRIED TO MAKE HERSELF AS BIG AS THE OX.

A Paraphrase.

BY LYDIA LEIGH.

A silly little frog  
Jumped out from a hollow log,  
And sat by the river brink.  
An ox came there to drink,  
And then, what do you think?  
This frog, the size of an egg,  
Cried: "Oh, were I as big,  
How happy and proud I should be!"  
Forthwith to work sets she;  
With all her might she strains,  
And puffs herself out with great pains,  
Hoping thus to be equal in size  
To the ox; and at last she cries:  
"Sister, look! Am I big enough yet?"  
"Dear me, no!" "Well, then, bigger I'll  
get.  
Tell me true, am I now?"  
"No, not half." "Well, I vow  
I will be. How is this?"  
"Nowhere near it, sis."  
Again the puny creature strains;  
She bursts at last, and ends her pains.  
Men not more wise we daily see;  
The petty prince a king would be.  
The citizen apes lordly state,  
And one and all strain to be great.

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M. DE LESSEPS recently made a trip to Tunis, where one of his objects was to investigate the possibility and the advisability of letting the waters of the Mediterranean into the desert of Sahara. He says that the Arab chieftains of the South of the Aures keep up the tradition of the previous existence of a sea in that neighborhood from five to six hundred leagues in circumference. He also has been enabled to disprove the idea that the formation of a new lake would do away with the oases, for he has discovered that these are all above the level of the sea, whereas the desert itself is below that level.

M. MASSIE, a French investigator, has discovered that iron is an excellent preservative of barley, corn, biscuits, etc., when these commodities are packed in boxes of a capacity of about forty gallons. In the course of his experiments he filled thirteen sets of flasks with various food-substances, there being in each set three flasks, one of which was filled with the substance without any addition, the second with the same substance and a bar of iron weighing about a quarter of a pound, and the third containing the same substance with seventy-seven grains of mercury. The flasks were allowed to stand for several months. The substances, which in some cases were already worm-eaten, were found to be either entirely destroyed or greatly changed in those flasks which had no other contents; but in those which contained the iron and mercury the foods were found either preserved or else arrested in decay. A part of the flasks was filled with army "hard tack." In the unprotected receptacles the "hard tack" was entirely destroyed by weevil; in the other cases it was only partly affected, or else entirely preserved.

#### OFFERINGS FOR MEXICO.

Contributions in behalf of the work of the Church in Mexico are earnestly solicited, and may be forwarded to the treasurer of the league aiding that work, Miss M. A. STEWART BROWN, care of Brown Bros. & Co., 59 Wall St., New York.

**A BRAIN AND NERVE FOOD.—VITALIZED PHOSPHATES**, composed of the nerve-giving principle of the ox-brain and wheat-germ. They correct all weaknesses of mind or body; relieve nervousness; give vitality in the insufficient growth of children; strengthen digestion; cure neuralgia, and prevent consumption. Physicians have prescribed 160,000 packages. F. CROSBY, 666 Sixth Avenue. For sale by Druggists.

FOR COUGHS, COLDS, AND THROAT DISORDERS use "*Brown's Bronchial Troches*," having proved their efficacy by a test of many years. 25c. a box.

#### Special Notices.

The "St. Nicholas" is a first-class hotel in all its appointments. Its rooms, single and en-suite, are large and well ventilated. Elevator connects directly with the ladies' entrance. Table and attendance throughout acknowledged as surpassed by none in the world.

#### SARATOGA SPRINGS IN WINTER.

DR. STRONG'S REMEDIAL INSTITUTE has Turkish, Russian, Hydropathic, and Electric Baths. Equalizer and other valuable facilities for treating Nerves, Lung, Female, and other diseases. Prices reduced. Send for Circular.

## Aetna Insurance Co.

Incorporated 1819. Charter Perpetual.

LUCIUS J. HENDEE, President.

J. GOODNOW, Secretary.

WM. B. CLARK, Assistant Secretary.

L. A. DICKINSON, Agent at Hartford, Conn.

JAS. A. ALEXANDER, Agent for New York City.

## INSURANCE.

### Office of the Atlantic Mutual Insurance Company,

NEW YORK, January 22d, 1879.

The Trustees, in Conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st of December, 1878.

Premiums received on Marine Risks, from 1st January, 1878, to 31st of December, 1878.....	\$4,009,309 47
Premiums on Policies not marked off 1st of January, 1878.....	1,848,697 96
Total amount of Marine Premiums.....	\$5,858,006 83
No Policies have been issued upon Life Risks; nor upon Fire disconnected with Marine Risks.	
Premiums marked off from 1st of January, 1878, to 31st of December, 1878.....	4,186,024 92
Losses paid during the same period.....	\$2,012,784 45
Returns of Premiums and Expenses.....	\$859,960 58

The Company has the following Assets, viz.,	
United States and State of New York Stock, City, Bank, and other Stocks.....	\$10,086,758 00
Loans secured by stocks, and otherwise.....	704,300 00
Real Estate and claims due the Company, estimated at.....	619,034 50
Premium Notes and Bills Receivable.....	1,529,279 74
Cash in Bank.....	581,210 12
Total Amount of Assets.....	\$13,320,468 16

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof, on or after Tuesday, the Fourth of February next.

The outstanding certificates of the issue of 1875 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the Fourth of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment, and canceled.

A dividend of Thirty per cent. is declared on the net earned premiums of the Company for the year ending 31st of December, 1878, for which certificates will be issued on and after Tuesday, the Sixth of May next.

By order of the Board,

J. H. CHAPMAN, Secretary.

#### TRUSTEES:

J. D. JONES,	HORACE GRAY,
CHARLES DENNIS,	EDMUND W. COLLIES,
W. H. H. MOORE,	JOHN ELLIOTT,
LEWIS CURTIS,	ALEXANDER V. BLAKE,
CHARLES H. RUSSELL,	ROBT. B. MINTURN,
JAMES LOW,	CHARLES H. MARSHALL,
DAVID LANE,	GEORGE W. LANE,
GORDON W. BURNHAM,	ROBERT L. STUA T,
FRANCIS SKIDDY,	JAMES G. DE FOREST,
WM. S. URGIS,	FREDERICK CHAUNCEY,
ADOLPH L. MOYNE,	CHARLES D. LEVERICH,
JOSIAH O. LOW,	WILLIAM BRYCE,
WILLIAM E. DODGE,	WILLIAM H. FOGG,
ROYAL PHELPS,	PETER V. KING,
THOMAS F. YOUNGS,	THOMAS B. CORDINGTON,
C. A. HANN,	HORACE K. THURBER,
JOHN D. HEWLETT,	A. A. RAVEN,
WILLIAM H. WEBB,	WILLIAM DEGROOT,
CHARLES F. BURDETT,	BENJAMIN H. FIELD.

J. D. JONES, President.

CHARLES DENNIS, Vice-President.

W. H. H. MOORE, 2d Vice-Pres't.

A. A. RAVEN, 3d Vice-Pres't.

## HOME Insurance Company OF NEW YORK.

CASH CAPITAL.....	\$3,000,000 00
Reserve for Reinsurance.....	1,836,432 31
Reserve for Unpaid Losses and Dividends.....	256,391 42
Net Surplus (1st January, 1878).....	1,016,703 02

TOTAL ASSETS.....\$6,109,526 75

J. H. WASHBURN, Sec'y. CHAS. J. MARTIN, Pres't.

### THE TRAVELERS INSURANCE CO., OF HARTFORD, CONN.

Life and Endowment Policies, all desirable forms, at low cash rates.

General Accident Policies, by the Year or Month, written by Agents.

Registered General Accident Tickets, for sale at local Agencies and Railway Stations.

**ATLANTIC** MUTUAL INS. CO., NEW YORK. OFFICE, 51 WALL ST. Organized, 1842. Insures against Marine and Inland Navigation Risks, and will issue Policies making Loss payable in England. Assets for the security of its Policies are more than TEN MILLION DOLLARS.

The profits of the Company revert to the assured, and are divided annually, upon the Premiums terminated during the year, Certificates for which are issued, bearing interest in accordance with its Charter.

J. D. JONES, President. CHARLES DENNIS, Vice-Pres. W. H. H. MOORE, 2d Vice-Pres. J. H. CHAPMAN, Sec. A. A. RAVEN, 3d Vice-Pres.

## INSURANCE.

### THE Connecticut Mutual LIFE Insurance Company, OF HARTFORD, CONN.

Paid Death and Endowment Claims in 1877.....	\$3,306,724 00
Paid Dividends to Members.....	2,511,776 24
Increased its Assets in 1877.....	1,326,996 77
Has Surplus over all Liabilities of.....	3,603,702 15
Has Policies in force.....	66,252
Expense ratio for 1877.....	7.14

JACOB L. GREENE, Pres. JOHN M. TAYLOR, Sec.

D. H. WELLS, Asst Secretary.

## INSTRUCTION.

SEABURY DIVINITY SCHOOL, Faribault, Minnesota. FULL THEOLOGICAL COURSE, ALSO PREPARATORY DEPARTMENT. School Year begins September 21st. Address Rev. GEORGE L. CHASE, Warden.

### AMERICAN AND FOREIGN TEACHERS' AGENCY.

Miss M. J. Young, after thirteen years' successful experience, is fully prepared to recommend Principals, Professors, Lecturers, Tutors, and Governesses for schools and families; positions to teachers, and good schools to parents. Call on or address MISS M. J. YOUNG, 23 Union Square, New York.

"AMERICAN SCHOOL INSTITUTE," Established 1855. Families, Schools, Colleges promptly provided with Teachers of known CALIBRE and CHARACTER. Parents safely advised of good schools for their children. Reliable Teachers represented for suitable positions. Circulars, with highest endorsements, on application. J. W. SCHERMERHORN, A.M., Secretary, 30 E. 14th street, near University Place, New York.

### CANADA. HELLMUTH LADIES' COLLEGE, LONDON, ONTARIO.

Handsome and spacious buildings, and new Chapel. Unsurpassed for situation and healthfulness. Ventilation, heating, and drainage perfect.

The Grounds comprise 140 acres of land. President and Founder the Right Rev. I. Hellmuth, D.D., D.C.L., Lord Bishop of Huron.

The aim of the founder of this College is to provide the highest intellectual and practically useful education for the daughters of gentlemen at very moderate charges.

The whole system is based upon the soundest PRINCIPLES of the Christian religion as the only solid basis for the right formation of character.

FRENCH is the language spoken in the College, and a French service is held in the Chapel every Sunday afternoon.

The College is under the personal supervision of the Bishop, with a large staff of English and Foreign Professors. The MUSICAL Department is under the management of MISS CLINTON, who holds certificates from SIR STERNDAL BENNETT and CIPRIANI POTTER.

Board, Washing, and Tuition Fees including the whole course of English, and a client and Modern Languages, Calligraphy, Drawing and Painting, us of Piano and Library, Medical attendance and Medicines, \$350 per annum.

A liberal reduction for the daughters of clergymen.

For "Circulars" and full particulars, address the Rev. JAS. J. HILL, M.A., Resident Principal, or MISS CLINTON, Lady Principal, Hellmuth Ladies' College.

### COLLEGE OF ST. JAMES'S GRAMMAR SCHOOL, Washington Co., Md. DIOCESAN SCHOOL.

For Circulars, etc., apply to HENRY UNDERDONK, Principal, P. O., College St. James, Washington Co., Md.

### DE VEAUX COLLEGE Suspension Bridge, Niagara Co., N. Y. CHURCH SCHOOL FOR BOYS.

Prepares for the Universities, U. S. Military Academy, Naval School, or business. Twenty Foundation Scholarships. Rev. GEO. HERBERT PATTERSON, A.M., Pres.

DUFFERIN COLLEGE (Late HELLMUTH BOYS' COLLEGE). Under the patronage of His Excellency Earl Dufferin, Governor-General of Canada and the Lord Bishop of Huron. Tuition in all branches except Music and Drawing, with board and Washing, \$250 per annum. Pupils entering under contract, \$200 per annum for the entire course. Military discipline and drill. Inexpensive uniform. Yearly scholarships payable in advance from any date, at a reduction of \$50. Address Rev. H. F. DARNELL, D.D., Principal, London, Ontario.

### EPISCOPAL ACADEMY OF CONNECTICUT.

The Rev. S. J. HORTON D.D., Principal. Assisted by five resident teachers. A Junior and Senior Department, each occupying a separate building. Terms: Tuition, \$75 per annum; Board, \$400 per annum; Special terms for Sons of the Clergy. Three sessions in the year. The next session begins September 11th, 1878. For circulars, address the Principal, Cheshire, Conn.